

Pam. Af-S.  
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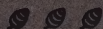
# The Kingdom of God

IN SOUTH AFRICA.

A survey of Missions  
to the Heathen, south  
of the Zambesi. . . .



By ANDREW MURRAY.



All power is given to me. Go into all the world. Lo, I am with you.
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# POPULATION OF SOUTH AFRICA.

	White.	Native.	Coloured.	Total.
Cape Colony ... ..	579,741	1,424,787	405,276	2,409,804
Natal ... ..	97,109	904,041	107,604	1,108,754
Transvaal ... ..	298,167	1,021,656	35,619	1,355,442
Orange River Colony ...	142,679	285,466	9,170	887,315
Southern Rhodesia ...	12,596	591,493	1,728	605,817
Bechuanaland Protectorate	988	97,868	360	99,216
Basutoland ... ..	895	347,731	222	348,848
British South Africa ...	1,132,175	4,623,042	559,979	6,315,196
		5,183,021		
Portuguese ... ..	7,000	3,630,000		3,637,000
German ... ..	3,388	350,000		353,388
Grand Total ... ..	1,142,563	9,163,021		10,305,584

## THE CHRISTIAN POPULATION OF CAPE COLONY.

Of the population of the Colony, 2,409,804, there are 1,344,498 Christians. Of these, 557,773 are white and 786,725 native and coloured; and of this latter number, 447,314 are natives, and 339,411 are of mixed coloured races.

Denomination.	Europeans.		Natives.		Coloured.		Totals.
	Number.	Per 100.	Number.	Per 100.	Number.	Per 100.	
Dutch Reformed ...	302,783	54.28	11,633	2.61	91,230	26.89	405,636
Episcopal ...	126,552	22.69	74,807	16.72	80,074	23.59	281,433
Methodist ...	36,032	6.46	207,190	46.32	47,042	13.86	290,264
Roman Catholic ...	28,480	5.11	3,717	0.83	4,872	1.43	37,069
Presbyterian ...	26,357	4.73	54,739	12.24	7,564	2.23	88,660
Lutheran ...	13,710	2.46	22,353	5.00	44,839	13.21	80,902
Congregationalists	4,986	0.89	55,634	12.44	51,582	15.20	112,202
Baptists ...	9,940	1.78	3,083	0.69	1,032	0.32	14,105
Other Christian Sects	8,933	1.60	14,108	3.15	11,126	3.28	34,167
Totals ...	557,773		447,314		339,411		1,344,498
			Total Number.	Christians.			
Kafirs and Bechuanas ...	...		1,114,067	290,644	26.08, or one-fourth.		
Fingos ...	...		310,720	156,670	50.42, or one-half.		
Basutos, in Basutoland	...		348,848	50,838	or one-seventh.		



# The Kingdom of God

## IN SOUTH AFRICA.

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### A BRIEF SURVEY OF MISSIONS SOUTH OF THE ZAMBESI.

- |   |  |
|---|--|
| 1. Moravian Mission, 1736.              | 17. Church of Sweden Mission, 1878.        |
| 2. London Missionary Society, 1798.     | 18. Salvation Army, 1883.                  |
| 3. Wesleyan Mission, 1814.              | 19. Swedish Zulu Mission, 1889.            |
| 4. Scotch Presb. Mission, 1821.         | 20. East Afr. Free Mission (Norway), 1890. |
| 5. D.R. Church Mission, 1824.           | 21. South Africa General Mission, 1890.    |
| 6. French Mission, 1829.                | 22. Free Hanoverian Mission, 1890.         |
| 7. Rhenish Mission, 1829.               | 23. Free Methodist Mission, 1891.          |
| 8. Berlin Miss. Society, 1834.          | 24. Baptist Mission, 1892.                 |
| 9. American Zulu Mission, 1835.         | 25. Scandinavian Ind. Bapt. Union, 1892.   |
| 10. Church of England Mission, 1838.    | 26. Hephzibah Faith Mission, 1892.         |
| 11. Norwegian Mission, 1844.            | 27. S.A.C.M. Association, 1895.            |
| 12. Hermansburg Mission, 1854.          | 28. S.A. Compound Mission, 1896.           |
| 13. Romande Mission, 1869.              | 29. Volunteer Movement, 1896.              |
| 14. Finnish Mission, 1870.              | 30. Scandinavian Alliance Mission, 1897.   |
| 15. Church of Norway Mission, 1873.     | 31. Brethren in Christ, 1898.              |
| 16. Congregational Union of S.A., 1877. |  |

All one in Christ Jesus.

We have Fellowship one with another.

Love one another.

Pray for one another.

## PREFACE.

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The need has long been felt of a little book in which the work of the different Societies labouring for the extension of Christ's Kingdom could be set forth in such a way as to make every worker acquainted with his fellow labourers in the Lord's harvest field. The compiler of this survey has felt how difficult it is to give all the information that is needed, or, in a first attempt, to secure the desired accuracy; but he felt sure that, if once a beginning could be made, the way would be prepared for a more perfect and complete treatment of the subject.

As we all meet within the pages of this little book, we shall know one another better; we shall learn from each other's differences what special gifts God has given to each; we shall praise God more for what he has done to our neighbours, and, above all, we shall learn to love and to pray for each other far more than we have done. And prayer is, after all, the power that accomplishes most in the Mission Field. Where we have thought that we had reason to criticise or disapprove of the spirit or the method of our brother, closer knowledge of our brother's work, and the remembrance that our Lord is with him, and working through him, will stir our hearts to that forbearance and love which will make our prayer fervent and effectual.

When Dr. Somerville was Moderator of the Free Church Assembly in Edinburgh some years ago, he brought with him in his opening address an atlas, and in speaking of the work Christ's Church had to do for His Kingdom, he said that there was no better prayer-book than an atlas, and each day during the Session, as he led in prayer, he pleaded for some special part of the Mission Field. God grant that this survey may serve as a prayer-book, to stir us up to pray for each other and for all the work being done for His Kingdom in South Africa, and for that great Revival in which, by the power of the Holy Spirit, a new era can dawn for our Christian and our Mission Churches.

I trust that this survey may not only be acceptable to those engaged in Mission Work, but may help to draw the attention of all ministers to the great work that is being done all around us, of bringing the heathen to the knowledge of Christ, and guiding them into the enjoyment of that life which He bestows. The responsibility resting upon our ministers is a solemn one, not to leave our people content to let the Churches of other lands do the work, but to rouse Christians to feel that they have a special calling to care for those among whom they live. I trust that the book may also find readers among our Christian people, and that, though the study of statistics at first appears difficult, it will be found that, by thought and the comparison of different stations and different Societies, interest may be awakened, and the heart stirred to feel what a need there is for earnest prayer.

Should any reader desire to give expression, to any thought or suggestion with regard to the contents of the book, they will be most gratefully received. They may give occasion to further correspondence, or be handed over to those who may hereafter undertake a new and larger issue of missionary statistics.

To all who have kindly helped me with the needful information or statistics, I offer my hearty thanks, and specially to those by whose kind aid I hope to be able to place a copy of the book in the hands of everyone of the more than 800 missionaries working in this country, and, if possible, also in the hands of all the ministers of our European Churches. May God in His great goodness make the little book a bond of union that shall unite us more than ever to His work, to each other, and to Himself.

# British and Foreign Bible Society.

(Established 1840).

## EDITIONS OF THE SCRIPTURES IN THE LANGUAGES OF SOUTH AFRICA.

Printed or purchased by the Society up to December 31st, 1894.

Languages.	Translator.	Bibles.	New Testaments.	Spoken by.
1. Kafir (Xosa) ..	Wesleyan	91,177	75,844	1,000,000 in Kaffraria.
2. Zulu ..	American	27,452	34,386	2,000,000 in Zululand, Natal, and Gazaland.
3. Sechuana ..	L.M.S.	42,643	74,010	1,000,000 in Bechuanaland and Natal.
4. Sesuto ..	French	31,002	104,714	400,000 in Basutoland, Cape Colony, and Orange River Colony.
5. Sepedi ..	Berlin	..	3,050	N. Transvaal.
6. Tonga ..	Romande	..	9,900	200,000 in N.E. Transvaal.
7. Ronga ..	Romande	..	1,400	100,000 in Delagoa Bay.
8. Karanga ..	D. Reformed	..	..	100,000 in Mashonaland (near Fort Victoria).
9. Mashona ..	Wesleyan	..	..	100,000 in Mashonaland (near Salisbury).
10. Tabele ..	L.M.S.	..	700	75,000 in Matabeleland.
11. Kalana ..	L.M.S.	..	..	W. Matabeleland.
12. Nama ..	Rhenish	..	4,000	Great Namaqualand.
13. Herero ..	Rhenish	..	4,000	Damaraland.
14. Ndonga (Ovampoland) ..	Finland	..	4,040	N. of Great Namaqualand.
15. Kuanyama ..	Rhenish	..	2,754	N. Ovampoland.

In the Word of God Missions have their root and origin ; in it they find their inspiration and strength, as well as the all-prevailing weapon against the powers of darkness ; all their efforts tend to make men know and prove its life-giving power. The Word of God is indispensable to Missions. And Missions are as indispensable to the Word of God ; through them the Word of the Lord may have free course and be glorified.

How wonderful the Divine purpose that, when all the great Missionary Societies were being born, the Bible Society should at the same time have been prepared by Him to be ready, beyond all man's thought, to aid them in the supply of God's Word for their converts. To His Name be the praise !

A glance at the second column will shew the catholicity of the Society in its aid to all the different societies, by whose members translations have been made.

Those who are not familiar with the map of South Africa, and wish to locate the field in which each translation of the Bible does its work, will find the following plan helpful :—Taking Queenstown as the starting point, draw a line along the Drakensberg Mountains up to Barberton. On the right hand of that line you have a million of the Kafir-speaking race. Further on, you have another million of the Zulu-speaking people in Natal and Zululand, and as many more in Gazaland. Here you also find the Ronga and Tonga dialects, stretching up from Delagoa Bay to the N.E. point of the Transvaal. Return now to Queenstown, and draw a straight line to the north-east to the eastern boundary of Bechuanaland. In the angle between the two lines you have Basutoland, with the Sesuto Bible, within reach of 400,000 people. Then, further on, you have a million in Bechuanaland and the Transvaal, who can use Dr. Moffat's Sechuana Bible. On the east side of the Transvaal you have the tribe of Bapedi, or Northern Basutos, for whom the Sepedi N.T. has been prepared.

Returning again to Queenstown, and looking westward, you have in the whole country up to Cape Town, the original home of the lighter and mixed races, Hottentot, Bushman, and Koranna, stretching up as far as Namaqualand and the Orange River. Passing the river, we find German South-West Africa, the four translations of the New Testament : Namaqua, Herero, Ndonga, and Kuanyama.

Now comes Rhodesia, where the Tabele N.T. is circulated in the neighbourhood of Buluwayo, the Mashona N.T. chiefly about Salisbury, the Karanga N.T. about Fort Victoria, and the Kalana version to the west of Rhodesia.



## I.—THE MORAVIAN MISSIONS, 1736.

It was in 1722 that a band of exiles from Bohemia arrived on the estate of Count Zinzendorf, and laid the foundation of Herrnhut. In the course of a short time they had increased to two hundred, with another hundred from different parts of Germany. When religious differences led to unceasing disputes, in 1728, Zinzendorf came to live there himself, and by the power of God's Holy Spirit brought order out of confusion. Under very marked displays of the Spirit's power, peace and unity were restored, the exiles were trained to a life of true devotion to Christ's Kingdom, and became the first Church that recognised that the extension of Christ's Kingdom was the one object of its existence.

Luther and Calvin did what they could to honour God's Word, and yet they never discovered that the Bible is a Missionary book, and that a sure note of the true Church is the missionary spirit. During the two hundred years that had passed since the Reformation began, the Churches, as usual, had done absolutely nothing to make Christ known to the heathen. What was it that led the little company at Herrnhut to see the truth, and dare all to carry it out? It was Zinzendorf's passionate love to Christ inspiring the men around him. It was their heroic faith in counting no difficulty or suffering too great to bear for the sake of their Lord, in the assurance that He would bring them through. In the course of ten years they had furnished more missionaries than had been sent out by individual men during those two hundred years.

Dr. Stewart says of them ("Dawn in the Dark Continent," page 87): "Moravians are a wonderful proof of what living faith in Jesus Christ can do to inspire men and women with courage, self sacrifice, and devotion of the highest order. It would seem that they have some secret of religious life which most other Christians have not, some ideal in the Christianity towards which they work without saying much about it. It probably has its roots in their constant realisation of Jesus Christ as a living person. Their gratitude to Him they try to manifest in the effort to obey His last command. If this be so, it seems to point to the philosophy of a missionary revival, and to the true and natural means of a great expansion of missionary force in the Churches."

It was in 1732 that the first missionaries left Herrnhut. Zinzendorf gave them no instructions, but the simple reminder: "See that you always yield yourself to the leading of the Spirit of Jesus Christ." In 1736 George Schmidt was sent to the Cape. He had spent six years in a prison in chains for the faith, and bore the marks to his dying day. He founded a station at Baviaan's Kloof (near Caledon), and gathered there a number of Hottentots. A letter published in Holland against the Moravians, the doubt as to his right to baptize without being duly ordained, and the hostility of some of his neighbours, was the cause of his recall in 1743. But he left seven whom he had baptized, forty who had been in his classes, as well as some thirty of the white people to whom his word had been made a blessing.

It was not till after fifty years, in 1792, that the Mission was renewed. What a joy to the three brethren who were sent out, when they reached Baviaan's Kloof, to find an old woman of 82 who had been one of Schmidt's converts, who possessed a well-worn New Testament she had always treasured. It is still shown to visitors, in a case made from the wood of the pear tree Schmidt had planted.

**The love of Christ constraineth us, because we thus judge that One died for all, that they which live should no longer live unto themselves, but unto Him Who for their sakes died and rose again.—**

2 COR. 5 : 15.

## THE MORAVIAN MISSION.

## Western Province (Mixed Races).

Names of Stations.	Date when Begun.	Male European Workers.	Paid Native Workers.	Full Members.	Baptised Members.	Population Reached.	Pupils in School.	Teachers, Male and Female.	Unpaid Native Workers, Male and Female.
Genadendal .. ..	1736	7	2	706	2,292	3,417	227	6	32
Berca .. ..	1863	1	—	27	84	123	36	1	5
Elim .. ..	1824	3	1	586	1,062	1,651	250	6	24
Moravian Hill, Cape Town	1886	1	1	100	403	512	148	4	17
Mamre .. ..	1808	2	3	538	1,069	1,636	278	5	31
Pella .. ..	1869	—	2	181	505	765	160	5	14
Goodverwacht .. ..	1845	2	—	229	515	792	141	5	18
Wittewater .. ..	1859	1	1	88	218	318	97	2	10
Clarkson .. ..	1839	1	1	127	265	405	104	3	14
Wittekleibosch .. ..	1866	1	—	53	127	206	20	1	4
Enon .. ..	1818	1	—	162	300	507	77	3	18
Moravian Hope, Port Elizabeth .. ..	1898	1	1	45	62	197	90	3	3
Seaview .. ..	1903	1	—	33	77	124	22	1	5
Outstations (13) .. ..	—	—	1	275	731	1,131	206	7	27
		22	13	3,120	7,710	11,784	1,856	52	222

## Eastern Province (Kaffir Mission).

Shiloh .. ..	1828	3	1	233	463	726	In 40 Schools, 2,223 Children	41 Male, 26 Female	130 Male, 105 Female
Engotini .. ..	1859	1	1	120	227	377			
Goshen .. ..	1850	1	1	100	243	383			
Baziya .. ..	1863	2	1	151	348	599			
Tabase .. ..	1874	1	—	79	189	468			
Timana .. ..	1877	1	—	289	350	839			
Nxotshane .. ..	1880	—	1	153	163	416			
Ezinucuka .. ..	1881	1	1	367	676	1,243			
Bethesda .. ..	1878	1	1	793	778	1,771			
Elukolweni .. ..	1876	—	1	340	685	1,123			
Mvenyane .. ..	1888	3	1	232	306	638			
		14	10	2,857	4,428	85,830	2,223	67	235

When men are taught to read, it is still more important to teach them what to read. For many years the Moravian Press has issued *De Bode*, a fortnightly religious paper, with 800 subscribers, and *De Kinder vriend*, also with 800 subscribers. One has been surprised that there are not more religious monthlies made use of, to instruct the Native Christians in all that concerns their own society in this and in other lands, and to instruct them both with regard to the extension of the Kingdom, as well as in what pertains to a godly life. From the Society that follows this one, the London Missionary Society, deep regret is expressed at the giving up of a *Sechuana* paper, though the Bechuanas prized it. At Lovedale a religious paper was formerly issued in Kafir, but has also been discontinued. The American Mission in Natal has had two papers, that are no longer issued, owing to the want of someone to give himself wholly to it. A large body like the Methodists also appear to have no paper. One cannot but think that, with the tens of thousands of Church members, who have learnt to read well, there must be a great opportunity for helping their spiritual life through means of the press. It is only within the last two years that the Dutch Mission Church has used a monthly paper, for its coloured members, *De Zending Kerk*, with a circulation of 3,000 copies.

The Moravian Press publishes every year its Daily Text Book (2,200 copies), and, further, hymn books and catechisms, with small tracts.

From the London Missionary Society station, Tiger Kloof, we hear of *Peep of Day* and *Line upon Line*, of Pilgrim's Progress, and even a commentary on some books of the books of the Bible, finding a ready sale.

## 2. THE LONDON MISSIONARY SOCIETY, 1798.

The great missionary awakening which ushered in the last century, and gave birth to so many societies, both in England and on the Continent, was given in answer to much prayer. The heading of Dr. Smith's account of it is this: *Prayer, hearty and persevering, the origin of modern Missions*. Such was the spirit in which the Baptist Missionary Society was founded in 1792, and the London Society in 1795. The spirit in which the Societies were born and nourished remains for all time the only spirit in which their work can be done with success.

After the Baptist Society had been formed, other denominations, Episcopalians, Presbyterians, and Independents, combined to form a united Society. In course of time, the two former denominations gradually thought it advisable to connect their efforts on behalf of Missions with their own Churches, and the London Society became practically connected with the Congregational Churches.

The tidings of what had been done in England speedily reached the Continent. In Holland many were found in sympathy with the movement, and they talked of starting a Netherlands Society. Two men were ready to go at once to the Cape; as there was no immediate prospect of being sent out, they offered themselves to the L.M.S., and were accepted. Dr. V. d. Kemp was a man of master mind and of deep religion, and Mr. Kicherer a man of great piety. On their arrival at the Cape they met with some earnest Christian friends, especially Rev. M. Vos, whom Van der Kemp persuaded to join him in forming a S. A. Missionary Society, which still exists in Cape Town. Not long after, similar societies were begun at Stellenbosch and Tulbagh. Van der Kemp's great desire was to devote himself to evangelising the Kaffirs; but when after various attempts it proved impossible, he turned to the Hottentots in the neighbourhood of Port Elizabeth. He founded Bethelsdorp, and gave himself wholly to take charge of those who gathered round him.

In 1817 Robert Moffat came to the Cape, and with him Mr. Brownlee, the pioneer of Missions in Kaffraria. Mr. Moffat first went to Namaqualand, where his labours were blessed to the conversion of the outlaw, Africaner. The Governor and the public could not believe that one whose name had long been a terror was now subdued and had become a Christian. Later on Mr. Moffat went to Bechuanaland, beginning his work at Griquatown, whence he removed, in 1821, to Kuruman. When he had translated the New Testament into Sechuana, he returned to England, rousing the deepest interest by the account of his missionary labours and his appeal for the extension of the work. On his return he brought with him David Livingstone, the man whom God used to open the door of Central Africa to the Gospel. When Mr. Moffat, after many years' labour, had finished the translation of the whole Bible, he again went to England, but soon returned to his beloved work. It was only after fifty years of labour that he reluctantly consented to leave Africa.

In the course of years, the L.M.S. had some thirty stations within the Colony. After a time it was felt that these Churches ought to be self-supporting, and arrangements were made with the Congregational Union to receive them into their fellowship and care. The change was effected in 1883. The Society has now only the stations in Bechuanaland and Matabeleland.

What thoughts are suggested by that last name—Matabeleland. In 1860 Mr. Moffat helped to found the station of Inyati. For twenty-seven years Mr. Sykes laboured without baptizing one convert; and even now, when externally things are much changed, the work is one of patience, and needs much faith and prayer. But God is faithful.

**Behold, I am the Lord, the God of all flesh; is there anything too hard for me? Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.—JER.**  
32: 27; 33: 3.



# LONDON MISSIONARY SOCIETY.

			English Mission-aries.	Native Agents.	Members.	Native Adherents.	Scholars.	Popula-tion.	Contrib-utions.
C.C. and Bechuanaland.									
1876	Barkly West	...	1	10	550	—	220	—	£ s. d.
1878	Kuruman	...	1	37	638	—	450	10,621	150 18 0
1868	Taung	...	1	7	714	1,000	277	23,155	186 17 0
1871	Kanye	...	1	4	893	426	423	—	72 4 0
1866	Molepolole	...	2	12	274	150	282	—	35 15 0
1902	Serowe	...	2	6	355	344	340	26,000	125 17 0
1862	Shoshong	...	1	5	279	—	360	—	62 17 0
1904	Vryburg	...	—	—	450	—	—	—	—
1904	Tiger Kloof	...	(New Training Institution.)			—	—	—	—
Matabeleland.									
1860	Inyati	...	1	7	192	800	385	—	70 18 0
1870	Hope Fountain	...	2	11	78	1,500	480	25,000	77 17 0
1897	Centenary	...	1	3	37	680	380	—	35 17 0
1905	Bullima-Mangwe	...	1	11	45	620	639	10,000	110 4 0
1898	Selceng	...	1	3	117	487	131	—	—
			15	116	4,752	6,007	4,370	—	£909 0 0

## 16. S.A. CONGREGATIONAL UNION, 1877.

	Ordained Europeans.	Evangelists and Local Preachers.	Members.	Adherents.	Scholars.
1892 Aberdeen ...	1	...	250	820	...
1860 Alexandria ...	1	15	325	1,000	98
Barkly West ...	1	17	778	1,400	49
Bedford ...	1	16	127	3,000	110
1801 Bethelsdorp ...	...	7	200	400	206
1900 Cape Town ...	...	4	400	600	122
1901 Ndabeni Location, C.T. ...	1	15	247	300	...
1850 Cradock ...	1	...	215	1,280	155
1890 Dyseldorp ...	1	9	600	800	260
1890 East London ...	...	37	400	1,109	375
1852 Fort Beaufort ...	...	38	300	400	145
Graaff-Reinet ...	1	17	600	1,203	400
1813 Graham's Town ...	1	6	300	1,500	140
1838 Hackney ...	1	23	550	1,800	450
1822 Hankey ...	1	24	150	1,000	100
1861 Heidelberg ...	1	22	260	400	91
1892 Johannesburg ...	3	25	500	3,000	1,500
Kimberley ...	1	3	400	660	...
1826 King William's Town ...	1	53	671	2,100	652
1867 Kokstad ...	1	18	800	1,175	405
1850 Kruisfontein ...	1	15	900	1,500	150
Mafeking ...	...	...	150	135	48
1880 Murraysburg ...	...	...	150	150	73
1904 New Vale (Ladybrand) ...	1	12	420	2,000	200
Outdushoorn ...	1	48	1,600	8,258	179
1894 Paul ...	1	7	505	1,216	440
Pacaltsdorp ...	1	6	305	875	160
1848 Peulton ...	1	19	220	1,189	230
Phillipstown ...	1	14	436	2,500	252
1830 Port Elizabeth ...	2	39	400	1,500	600
Pretoria ...	1	...	100	150	...
1881 Queenstown ...	1	11	150	117	65
1840 Somerset East ...	1	9	700	1,200	100
Solomon's Vale (Transkei) ...	1	...	800	800	15
1825 Uitenhage ...	1	25	310	600	145
1843 Uniondale ...	1	9	300	1,200	130
Willowmore ...	...	...	200	600	60
1902 Uppington ...	1	10	1,200	5,000	270
Weston Hankey ...	...	...	...	...	...
Wynberg ...	...	...	...	287	...
<b>Natal.</b>					
Durban ...	...	...	...	...	...
1876 Ikwezi Lamaci ...	1 & 3	15	150	2,100	180
Ladysmith ...	...	...	...	...	...
Maritzburg ...	1	...	42	100	24
Mansfield ...	...	...	...	...	...
Impapala ...	...	...	...	...	...
	34	522	17,351	50,788	8,669

Ordained Europeans 33; Ordained Natives, 10; Evangelists, 32.

### 3. THE WESLEYAN MISSIONS, 1814.

In the great Revival under Wesley and Whitfield in the middle of the 18th century, the thought of caring for the heathen had a prominent place. Both Wesley and Whitfield went to Georgia to preach to the Indians, as well as the Colonists. In 1786, under the guidance of Dr. Coke, missions were commenced; Whitfield himself crossed the Atlantic 18 times, and died in 1813 after having visited Ceylon to found there the third Methodist Mission. He may be considered the forerunner of William Carey and the great Missionary Societies of the period.

In 1814 the Wesleyan Society sent its first missionary to South Africa, but permission to preach to the natives was refused by the Governor. In the following year the Rev. Barnabas Shaw was sent. In company with a missionary of the L.M.S. he went to Namaqualand, and founded the Mission Station, Lilyfontain on the Kamiesberg, where the Society still carries on the work.

In 1820 the Rev. William Shaw came out with "the settlers," to the Eastern Province to minister to their spiritual wants. After having laboured for three years in caring for them he sought to carry out the plan he had formed of establishing a chain of mission stations through Kaffraria and Pondoland on to Natal. Between 1823 and 1830 the stations at Butterworth, Buntingvale and Clarkebury were founded. The work thus early begun, and carried on with vigour, even in times of war and disappointment, has borne fruit in the fact revealed by the last census, that of the Christian Natives and coloured people, adding the two percentages, more than 60 per cent. belongs to the Methodists, as compared with 40 per cent to the English Church, 28 per cent. to the Dutch Church and 27 per cent. to the Congregationalists.

The whole work among native and coloured members is now carried on without any aid from the Missionary Society in England. The English and Wesleyan Churches in South Africa contribute, through the South African Wesleyan Missionary Society: a sum of £1,900. The Wesleyan Church is helping to solve some of the most important questions connected with the Mission Work of the future in the large extent to which it has trained the church to be self-supporting in the number of native ordained ministers, and the earnestness with which it seeks to rouse its European Congregations in this country to contribute to its Mission Work. In the last report of its S.A. Wesleyan Missionary Society we read: "Very solemnly the question must be put and faithfully answered, 'Is £1,980 an adequate contribution from the European members of our Church towards the evangelization of the native races of South Africa? Nay more, is it a gift that we can place without shame in the pierced hands of Him Who was slain for us?' We must find an answer."

Transvaal and Rhodesia do not belong to the South African Conference, but are still in direct connection with the Home Church.

European Ministers. Native Ordained Ministers. Paid Preachers. Local Preachers.

S.A. Conference	54	93	262	4,267
Transvaal	15	21	65	
Rhodesia	9	3		46
	78	117	327	4,314

John Wesley left the Church of Christ a rich legacy in what marked his whole life—the earnest pursuit of holiness, as seen in his student days; the joy of full salvation as witnessed by the Holy Spirit; and the unquenchable zeal for making Christ known to every human being. May his followers ever be his worthy successors!

Be ye imitators of me, even as I also am of Christ.—1 Cor. 11. 1.



## WESLEYAN METHODIST MISSION.

Station.	Native and Coloured Members.	Scholars.	Station.	Native and Coloured Members.	Scholars.	Station.	Native and Coloured Members.	Scholars.
<b>Cape of Good Hope District.</b>			<b>QUEENSTOWN DIST.—cont.</b>			<b>Kimberley and Bloemfontein.</b>		
Cape Town ...	588	—	King Williamstown ...	530	356	Kimberley ...	862	394
Wynebreg and Diep River ...	226	135	East London ...	542	370	Healdsburg ...	706	600
Simon's Town ...	36	—	Mount Coke ...	420	438	Diamond Fields Mission ...	138	—
Robertson ...	700	480	Tamara ...	269	288	Bloemfontein ...	3,030	820
Beaufort West ...	159	95	Mount Arthur ...	1,126	1,452	Jagersfontein ...	177	99
O'okiep ...	42	75	Seplam ...	565	674	Fauresmith ...	133	98
Stellenbosch ...	415	280	Wodehouse Forests ...	459	669	Colesberg ...	366	492
Cape Town and Mowbray ...	323	254	Cala ...	1,135	1,423	Bensonvale ...	1,574	862
Somerset West ...	370	145	Dordrecht and Indwe ...	93	144	Wittebergen ...	1,245	781
Kamiesberg ...	370	145	Tsomo ...	1,702	1,570	Thaba 'Nchu ...	3,238	1,308
	3,707	1,776	Butterworth ...	1,379	2,061	Ladybrand ...	198	—
<b>Grahamstown District.</b>			Impukani ...	1,030	976	Ficksburg ...	195	—
Grahamstown ...	732	323	Idutwa ...	533	528	Bethlehem ...	197	111
Salom ...	182	103	Port Malan ...	1,552	1,349	Winburg ...	936	253
Bathurst ...	346	160		13,062	14,251	Heilbron ...	590	104
Port Elizabeth ...	534	95	<b>Clarkebury District.</b>			Frankfort ...	95	—
Uitenhage ...	525	319	Clarkebury ...	491	947	Vrede ...	249	37
Onthoorn ...	17	—	Emkekwani ...	430	617	Lindley ...	34	34
Knysna ...	101	—	Cwecwene ...	386	324	Paris ...	1,550	460
Graaff Reinet ...	164	—	Engcobo ...	342	347	Kroonstad ...	1,687	93
Middelburg ...	125	129	Umtata ...	20	—		17,360	6,546
Craddock ...	236	169	Ncambele ...	335	500	<b>Natal District.</b>		
Somerset East ...	461	377	Wesleyville ...	374	739	Durban ...	269	—
Port Beaufort ...	134	203	Xora ...	272	502	Stanger ...	138	—
Heald Town ...	606	754	Buntingville ...	499	785	Zululand Mission ...	311	—
Seymour ...	123	111	Shawburg ...	497	598	Verulam ...	526	—
Annschaw ...	621	659	Chulunga ...	509	591	Edenwede ...	342	94
Amatole Basin ...	384	253	Eyswa sweni ...	469	381	Pietmaritzburg ...	244	—
Kesikama Hoek ...	479	355	Tsitsana ...	126	55	Georgedale ...	638	224
Persdale ...	377	485	Fletcherville ...	361	365	Edendale ...	572	136
Peddie ...	498	429	Osborn ...	1,125	1,236	Richmond ...	336	98
Tuku ...	347	336	Cancela ...	218	241	Ixopo ...	797	50
Newtondale ...	313	112	Dunisi ...	168	156	Greytown and York ...	36	—
Horton ...	386	370	Mount White ...	793	962	Estcourt ...	862	—
	7,755	5,783	Maclear ...	84	—	Ladysmith ...	1,824	376
<b>Queenstown District.</b>			Mt. Hargreaves ...	495	141	Acton Homes ...	647	128
Queenstown ...	263	204	Ettembeul ...	2,079	1,463	Driefontein ...	977	462
Lesseyton ...	133	146	Tsoelike ...	336	116	Dundee ...	1,149	189
Molteno ...	75	60	Kokstad ...	238	171	Enayadu ...	1,530	295
Burgersdorp ...	219	726	Erode ...	600	587	Enyandale ...	602	129
Barkly East ...	36	37	Emfundisweni ...	780	702	Newcastle ...	1,040	266
Kamatone ...	851	686	Emuceba ...	336	394	Charlestown ...	18	124
Cathcart ...	1393	97	Palmerton ...	206	266	Harrismith ...	668	278
				12,500	13,087		14,255	3,485

Stations.	No. of Chur.	Miss.	Nat. Min.	Evangel.	Members.	Scholars.	Stations.	Members.	Scholars.	Stations.	Members.	Scholars.
<b>Transvaal.</b>							<b>Rhodesia.</b>			<b>RODESIA—cont.</b>		
Pretoria ...	3	1	1	2	548	248	Salisbury ...	49	30	Gwaai River ...	2	20
Kilnerton Inst. ...	1	—	—	—	6	50	Harleyton ...	5	50	Gwanda ...	3	—
Middelburg ...	7	1	1	3	376	—	Epworth ...	75	150	Selukwe ...	10	20
Johannesburg (Col.) ...	1	1	1	1	61	—	Hunyani ...	4	130	Gwelo ...	2	—
Witwatersrand ...	17	1	2	7	1,550	292	Nongubo ...	18	50	Tegwani ...	6	45
Krugersdorp ...	10	1	1	4	375	178	Samiro ...	5	50	Majala ...	2	36
Vereeniging ...	14	1	1	6	752	263	Marondera ...	2	25	Mpini ...	4	20
Heideberg ...	5	—	—	1	618	160	Kwenda ...	4	50	Gambo ...	3	50
Standerton ...	1	—	—	1	173	40	Altona ...	11	40	Marokos ...	12	—
Waterberg ...	33	1	2	5	1,398	419	Kanga ...	4	25			
Zoutpansberg ...	31	2	2	12	678	485	Mponda ...	4	30		370	879
Pilgrim's Rest ...	1	—	—	1	50	40	Bulawayo ...	80	58			
Barberton ...	12	—	1	1	174	—	Bembesi ...	75	—			
Swaziland Miss. ...	13	1	2	9	1,185	272				Total ...	81,798	49,903
Delegoa Bay ...	44	1	2	4	740	197						
Potchefstroom ...	16	1	2	2	1,840	453						
Klerksdorp ...	6	—	—	1	739	255						
Mafeking ...	11	1	2	5	1,737	732						
" (Col.) ...	1	—	—	—	24	—						
	236	11	21	65	12,889	4,003						

9 Missionaries, 3 Native Ministers, 46 Catechists, and Local Preachers.

To form a correct idea of the work done, it is important to observe that the number on trial for Church Membership, and in the Junior Classes, are generally equal to three-fourths of the number of Church Members. Thus, to 64,000 in the S.A. Conference, there are 28,000 on trial, and 20,000 in Junior Classes.

Raised by the Natives in district during 1905—  
£12,546 18s.

#### 4. SCOTCH PRESBYTERIAN MISSIONS.

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The Missionary Revival which ushered in the 18th century made itself felt in Scotland. Dr. Love, who, as a Presbyterian minister, had been Secretary to the L.M.S., when he came to Glasgow, made his influence felt. In 1818 Dr. Inglis began to urge the necessity of the Church of Scotland taking part in Missions to the heathen. In 1821, two missionaries, Messrs. Thompson and Bennie, were sent to Kaffraria and began the work which, amid many trials, specially that of frequent interruption by war, has carried on its work to this day.

When John Knox laid down the principle at the time of the Reformation that every Church ought to have its school, he set his stamp, not only on all Scotland, but on its Missions to the most distant parts of the world. It has sometimes been thought that the work of education may draw off from the direct work of preaching the Gospel. In the course of time the Church is beginning to see everywhere that in her education she can get possession of the native in the most impressible stage of his life, and that the teaching of God's Word in the Mission School may, as truly, and in some respects more effectually, be a means of grace, no less than the preaching. It all depends on the character, on the spiritual aim, and the prayerful devotion of the teacher. Evangelistic and educational work need never come into collision, if, in both, the power of God's Spirit is equally depended on, and sought for.

The Scotch Mission is most widely known through the Institution at Lovedale. From a small beginning in 1841 by the Rev. William Govan, it has sought and succeeded in educating young men of spiritual qualifications as preachers; in training young men and women as teachers for Native Mission schools; in giving prominence to Industrial Work, both in trades and in-agriculture; and in giving to all the needful knowledge by which they can be fitted for their station in life.

The total number on the Institution roll is 779, of whom 436 are boys, 210 girls, and 153 in the elementary school. Of the boys 306 are boarders, 78 apprentices, and 18 Europeans. Of the girls 112 are boarders, 40 workers, and 20 Europeans. The field work companies have been, during the two hours' work in the afternoon, employed on the farm. The indoor work has been done by the boys. In the Theological Class 5 students have finished their three years' course. In the Normal Department, 56 students passed their examinations. In Blytheswood there were 243 boarders and 83 day-scholars. Of these 107 were above Standard VI.

Let us take up and carry out the creed of Lovedale, as it is given in connection with the statement of the importance of opening the mind and developing the character by education and secular occupation:—

"We declare plainly that this Institute exists to teach the native of Africa the religion of Jesus Christ. We try to fit young men and women to become useful and industrious citizens, and to become also missionaries of Christianity and civilization to other natives of Africa whom they may reach. We believe in conversion, and regard that as the best and highest result of our work. We believe in loyalty to Christ Jesus as the highest ideal and the most inspiring missionary belief. We often fall below our ideal, but we begin again. We hold on, thankful to God for the opportunity, and we leave the final result in His hands."

The task is not an easy one; the temptations are many; but our Divine Guide, the Holy Spirit, is equal to any emergency.

**I will pour My Spirit upon thy seed, and My blessing upon thine offspring. Isa. 44 : 3.**



## UNITED FREE CHURCH OF SCOTLAND, SOUTH AFRICA.

KAFFRARIA MISSION COUNCIL.		European Workers.	Ordained Natives.	Native Helpers.	Commu- nicants.	Scholars.	For Gen. Work of Missions.	By Native Churches.
1941	Lovedale Institution ..	41	..	9	151	..	£599	£25
1825	Lovedale Native Congregation ..	..	1	1	361	205	..	135
1830	Burnhill ..	2	1	4	1,412	1,150	40	352
1830	Pirie ..	4	..	4	803	577	..	224
1853	Macfarlane ..	..	1	..	564	557	99	64
1840	Glenhorn ..	2	..	1	220	96	..	59
1861	Adelaide ..	2	..	1	145	51	..	28
1878	Somerset East ..	2	..	13	172	194	..	186
1869	Tarkastad ..	2	..	..	149	25	10	9
1902	Stuartville, Zoutpansberg ..	..	1	2	108	61	..	40
1899	Port Elizabeth ..	..	..	..	21	..	..	..
1900	East London ..	..	..	1	41	..	..	42
1890	Johannesburg ..	2	..	2	198	51	215	227
1896	Don Hill, Zoutpansberg ..	..	1	4	615	511	..	105
TRANSKEI MISSION COUNCIL.								
1875	Blytheswood Institute ..	13	..	..	30	203	2,254	26
1856	Cunningham ..	2	..	3	1,714	1,429	..	261
1876	Main ..	2	..	6	589	627	..	322
1880	Duff ..	1	..	4	270	426	46	95
1889	Somerville ..	2	..	6	612	515	52	98
1903	Ugie ..	..	..	3	185	240	..	13
1893	Ross ..	2	..	5	392	672	..	57
1897	Rainy ..	2	..	7	227	3,347	87	..
1857	Emgwalu ..	4	..	3	455	340	..	237
1868	Paterson ..	2	1	3	1,075	930	..	321
1878	Columba ..	2	..	5	366	734	..	130
1875	Malan ..	2	..	3	621	1,119	175	99
1885	Tutura ..	2	1	5	461	790	189	70
1886	Buchanan ..	2	..	10	943	1,089	159	..
1888	Miller ..	2	..	3	55	82	46	..
1889	Gillespie ..	2	..	8	410	194	83	83
1894	Mount Frere ..	2	..	7	771	668	120	..
NATAL MISSION COUNCIL.								
1867	Pietermaritzburg ..	4	..	5	906	118	30	149
1872	Impolweni ..	4	1	4	423	412	321	118
1896	Kalabasi ..	1	..	3	692	..	212	..
1870	Gordon Memorial ..	7	..	3	779	446	300	102
Total ..		117	8	138	16,941	17,859	£4,997	£3,677

In the Blue book of the General Assembly of the South African Presbyterian Church, the following items are found in regard to the Native Work :—

	Home Churches.	From outside sources.	From Government.	School Fees.	Evang. Work.	Other purposes.
Presb. of O.R.C.—	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Beaconsfield Location ..	10 0 0	23 5 6	46 0 0	70 19 0	15 9 0	67 8 9
Harrismith ..	..	17 7 9	25 0 0	20 0 0	12 0 0	..
Kroonstad ..	..	..	..	120 0 0	..	..
Presb. of Transvaal—						
Johannesburg ..	165 0 0	317 11 9	..	60 0 0	281 12 6	..
Presb. of Cape Town—						
(Location) ..	..	166 12 3	From Eur. congregations	108 1 7	..	..
Presb. of Natal—						
Mahlonanyama ..	..	23 7 3	..	..	2 15 0	..

## 5. THE DUTCH REFORMED MISSION.

From the first founding of the Cape Colony by the Dutch, in 1662, the principle was accepted that it is the duty of a Christian Government, ruling over heathen subjects, to have them instructed in the Christian religion. When the first minister from Holland arrived, in 1665, eight slave children were baptized, their masters standing as sponsors. For the slaves who belonged to Government, a church was built, and we find that up to 1731, five years before the arrival of George Schmidt, 1,121 slave children, and 46 adults had been baptized. Many, however, of the masters, were either indifferent or hostile to giving their slaves instruction. In the biography of the Rev. M. C. Vos, we find that he was deeply convinced of the duty of mission work. He preached at Tulbagh, in 1794, his induction sermon, from the words "Go ye into all the world, preach the Gospel to every creature," and began at once classes for the heathen. This aroused opposition, but he continued the work, nothing daunted. Soon the masters found the benefit of having their slaves instructed and sent eight or ten to the classes. He had reason to bless God for some who were truly converted. It was through his influence that a law which had been passed, granting liberty to every slave who was baptized, was recalled, as its effect had been injurious. When he became minister at Caledon in 1811, he gathered the slaves who appeared to be in earnest, and after examining them in presence of the congregation, he baptized them. He writes: "What a heavenly day I felt it to be, when for the first time I might celebrate the Lord's Supper in my church with a company of slaves, who had believed through grace." The day was a remarkable one for the whole congregation, some of the masters choosing to sit down with their slaves at the same table, while some, as they afterwards told me, cried with tears: "Oh God, my slave goes to Heaven, and I must perish! O! bless me as Thou hast blessed my slave."

The first Synod of the D.R. Church was held in 1824. The subject of caring for the heathen was fully discussed, and, in a pastoral letter, Christians were urged to labour for the salvation of their slaves. Three of the leading men had come under the influence of the Missionary wakening in Europe, Dr. A. Faure, who had been trained at Gosport, under Dr. Bogue, one of the founders of the L.M.S., Rev. v. d. Lingen, who had, in Holland, thought of becoming a missionary, and Rev. A. Murray, Senr., who had also desired to go to the Mission Field. In each of the two following Synods, men were ordained as missionaries for work among coloured people, and during the succeeding years in various villages, chapels were built, and missionaries supported by the Dutch congregations.

It was only in 1857 that a Mission beyond the boundaries of the Colony was thought of. The great lack was that of labourers; the Church had too few ministers for its own need. When in 1860, ministers were for a second time invited from Scotland to supply the need, special mention was made of Mission work, and Mr. McKidd and Mr. Gonin were secured for work in the Transvaal, along with two men from Holland to take charge of work in the Colony. The number of stations is now four, in addition to which there are 15 stations belonging to the Church of the Transvaal with 11 missionaries. Two stations in Bechuanaland are offshoots of Saul's Poort. The Mission in Rhodesia was also an offshoot from the work of Mr. Hofmeyr at Zoutpansberg; in 1891 work was begun among the degraded Wakaranga, which at present, with its seven European, and twelve native workers, is most hopeful.

In 1887 after a revival in Grey Town, which produced such deep effects upon the white congregation that the word preached by them to the Zulus, resulted in the conversion of great numbers, a training school was begun for preparing evangelists.

In 1888 a number of ministers felt that it was their duty and privilege to set their people an example in proving their personal interest in Mission work, and a Ministers' Mission Union was formed. Mission work was begun in Nyassaland in connection with the Free Church Mission at Livingstone, until the number of workers warranted a separate Mission. There are now 18 ordained Missionaries, and 30 European helpers, with 15,000 pupils in the schools.

In connection with the war, this Church has had a remarkable experience. In the camps to which the prisoners were sent at St. Helena, Ceylon, India, and Bermuda, revivals broke out, and as the fruit of the prayer-meetings and instruction, 200 young men volunteered for Mission work. Of these, 150 have been corresponded with. The Drosty at Worcester was bought, and more than one hundred have passed through it in course of training. The interest that was roused by the tidings of their intention was so great that in response to an appeal, £5,000 was contributed for their support during a three years' course.

The war bore another fruit. One of the Boer Generals who had charge of the Zoutpansberg District, was powerfully converted during the campaign, and as he and his men moved about and saw the thousands of heathen natives, they felt how little they had realized their duty towards them, and formed what they called *The Commando Thanksgiving Mission Union*, and resolved that at the close of the war they would undertake Mission work. One hundred men of that commando are now members of the Union. Rev. H. Hofmeyr is their Missionary, with Bethel as his station, and nine evangelists. Last year the expenditure was £350.

The Dutch Church needs, as most of our Christian Churches do, that blessed Spirit in power to make the Kingdom the supreme object of our thought and our delight.

**God shall bless us; and all the ends of the earth shall fear Him.** —Ps. 67: 7.



## DUTCH REFORMED CHURCH.

HOME MISSIONS, C.C. (Coloured).

61 Congregations; Members, 14,093; Adherents, 49,085; Scholars, 4,685; 45 Missionaries.

Dutch Reformed Church, O.R.C.				Souls.	Membr.	Schol.	Nat. C.	Transvaal.									
CONG. WITH MISSIONARIES.								Evangel.	Helpers.	Members.	Adherents.	Scholars.	Native Catechists.	D. Church Contributions.			
1873	Witzieshoek	...	4,500	450	400	130	0	1890	Middelburg	...	1	—	530	600	53	45	£772
	Harrismith	...	650	234	240	70	0	1888	Carolina	...	1	1	110	260	25	—	
	Bloemfontein	...	—	268	—	305	7	1895	Belfast	...	1	3	132	480	26	—	
	Bethlehem	...	—	68	—	36	—	1894	Lindenburg	...	1	3	113	400	44	—	
	Ladybrand	...	1,000	200	120	74	19		Ernselo	...	3	—	330	270	—	—	
	Senekal	...	700	440	20	71	85	1892	Pretoria	...	1	—	454	1,000	150	200	—
	Picksburg	...	1,200	135	86	132	9	1895	Heidelberg	...	1	—	392	860	31	—	
	Lindley	...	—	—	325	16	—	1902	Braamfontein	...	1	—	60	190	—	—	
1876	Heilbron	...	—	450	49	47	0	1894	Vryheid	...	15	608	1,000	157	58	87	
CONG. WITH CATECHISTS.								1894	Pochefstroom	...	8	300	1,500	80	100	100	
	Boshof	...	230	28	60	71	14	1894	Standerton	...	2	145	1,000	50	50	50	
	Jacobsdal	...	600	19	29	2	9	1905	Bethal	...	2	5	60	400	10	10	25
	Kroonstad	...	500	230	96	90	15	1893	Wakkerstroom	...	5	—	1,750	3,400	—	50	100
	Bethulia	...	612	219	93	152	17	1894	Utrecht	...	4	—	500	2,000	198	87	146
	Rouxville	...	—	40	35	55	19	1894	Krugersdorp	...	1	1	105	600	50	130	100
	Wepener	...	600	229	71	63	5	1892	Vrededorp	...	—	—	180	300	50	—	
	Frankfort	...	700	350	87	27	16	—	(Johannesburg)	...	—	—	—	—	—	—	
	Brankfontein	...	680	380	100	85	0	1890	Lichtenburg	...	1	—	63	900	60	60	130
	De Wetsdorp	...	60	29	25	97	2	1889	Bethel	...	9	—	722	1,704	391	—	350
	Vrede	...	—	220	20	36	0	Total	...	32	—	6,499	15,674	1,375	£751	£1,350	
	Ventersburg	...	—	372	—	71	6	11 Missionaries.									
	Thaba Nchu	...	—	80	—	—	—	D.R. Church Home Missions—									
	Jagersfontein	...	200	80	61	23	0	Native Cont.									
	Zastron	...	—	—	79	78	4	D.R. Cont.									
	Fouriesburg	...	25	19	—	0	18	White Congregations, Collections for									
	Trompsburg	...	52	22	70	18	0	Home Missions									
	Marquard	...	1,000	16	10	—	—	Ditto, in aid of Local Missions									
CONG. IN CHARGE OF LUTCH MINISTER								Income, Coloured Congregations									
	818	352	155	190	12	—	—	Lutch, for Schools									
	13,547	5,617	1,853	1,877	10	—	—	Total									
9 Missionaries.								7,345									
31 Catechists.								977									
Collected for Home Mission Work, £850.								751									
								6,365									
								O.R.C.									
								Transvaal									
								Foreign Missions (Nyassa)									

### FOREIGN MISSIONS.

		EW	Na	P	M	S
		W	W			
<b>Transvaal.</b>						
1860	Goedgedacht	...	1	8	—	578
1866	Saul's Poort	...	3	12	400	800
1873	Mabies Kraal	...	3	2	800	60
1883	Waterberg	...	2	9	3,000	500
<b>Bechuanaland.</b>						
1877	Mochuli	...	4	5	14,000	547
1886	nekwane	...	2	1	1,500	208
<b>Banyalland Mission (Rhodesia).</b>						
1891	Morgenster	...	7	10	50,000	—
1901	Pamoshana	...	4	1	70,000	180
1902	Harave	...	2	1	5,000	21
<b>Natal.</b>						
1887	Emandhleni	...	3	12	—	1,300
Total		...	32	61	4,398	3,442

Collections for Foreign Missions, £4,690.

## Nvassa Mission.

1989	Myera	...	13	110	25,000	190	3,830
1994	Kongwe	...	6	23	50,000	167	1,988
1986	Mkonda	...	8	76	70,000	105	3,109
1901	Mlanda	...	6	120	30,000	382	4,447
1902	Mphunzi	...	2	22	10,000	—	943
1906	New Workers	...	3	—	—	—	—
1908	Mugwero	...	6	41	3,000	17	460
1903	Madzimoyo	...	2	16	3,000	—	234
1904	Fort Jameson	...	1	7	—	10	190
1905	Nyanje	...	2	—	—	—	—

18 Ordained Missionaries.

Income of Nyassa Mission, £6,365.

The statistics of the Nyassa Mission will, of course, not be summed up in the total of D.R. Missions, as its field is beyond the Zambesi.

Total, £22,386.

## 6. THE PARIS EVANGELICAL SOCIETY.

The wave of missionary revival reached many Christians in France. In 1822 the Paris Society was formed with a number of men of mark, among whom were Admiral Verhuel, Baron de Stael, and J. and F. Monod. In 1824 an institution for training missionaries was established. When the first students, Bisseaux, Lemue and Roland, were ready, they were sent by the advice of Dr. Philip to South Africa. At the request of the Huguenot Boers at Wellington, Mr. Bisseaux took charge of a chapel and congregation which they had established in the district. The two others went to Kuruman to find an opening among the Bechuana tribes.

In 1833 three young men, Casalis, Arbousset and Gosselin, came to South Africa, with the intention of joining their brethren. As they travelled up to the North and had reached Philipolis, they heard that the Baharutsi Mission had broken up through the fear of Mosilekatse, the Chief of the Matabele. They heard also, from a Hottentot, about Moshesh, the Chief of the Basutos, who had expressed a great longing to have a missionary. He had recently sent 200 head of cattle as a present to the great Chief of the white people, but these had been stolen on the way by Korannas. The missionaries decided to follow the providential opening and in June, 1833, reached Thaba Bosiu, the capital of Moshesh. He received them cordially, and gave them a spot at some distance where Morija was founded. In 1836 a station was begun at Thaba Bosiu, followed by other stations from time to time.

It was three years before there was much sign of interest. Mr. Casalis tells what a joy it was to him to hear the first Mosutu praying aloud. They had to wait still longer for real conversions. By 1840 there was an increasing number that longed to know Jesus Christ, and by 1848 their numbers had increased to 415 communicants.

In 1848 a time of trial came as the result of the revolution in France. The subscriptions so decreased that the Committee resolved to close the Mission House in Paris, and it was not opened again till 1856. Orders were sent out for three of the stations to be given up; the missionaries could not bear the thought of this, and took upon themselves the responsibility. When no money could be sent out from France, Dr. Philip advanced £400. The Christian merchant, who acted as Treasurer, honoured all drafts upon him, and when his chief clerk remonstrated, saying, "Your business will suffer," gave the answer: "Let my business suffer; the Lord's must go on." And later on the Christian community in Cape Town collected £1,400. In 1852 there was war between the English and Basutos. In 1858 there was war with the Free State, as also in 1865, when all the missionaries had to leave, and which ended in the recognition of the Basutos as British subjects. From this time on the Mission again prospered, a Normal Training School for teachers was founded, and then the Bible School, which has already sent out 300 Evangelists, giving a great impetus to the work on outstations. During the war the Christians had felt the need of taking special measures to oppose the influence of heathen practices; when the war was over a power of self-reliance had been developed which made them eager to do Christian work. When, after a time, the proposal was made for a Mission to be undertaken to the Barotsi, the spirit that was displayed, both in the offer of service as evangelists and in the giving of money, proved that God's Spirit was moving in the hearts. The Church contributes some £4,000 to the support of the Mission.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.—Isa. 52: 7.

## THE PARIS EVANGELICAL MISSIONARY SOCIETY.

		Out-stations.	Evangelists.	Teachers.	Baptisms.	Members.	Catechumens.	Scholars.	Native Communications.	Foreign Obj.
<b>BASUTOLAND.</b>										
1890	Qalo ...	9	3	10	6	119	75	374	£ s. d.	£ s. d.
1890	Leribé ...	12	4	16	71	983	557	777	53 1 8	...
1890	Kueneng ...	7	3	10	72	356	193	388	178 13 4	...
1873	Cana ...	10	7	17	131	1,002	428	493	95 2 6	3 5 0
1843	Béréé ...	7	3	8	45	567	312	475	192 3 4	14 15 0
1890	Maseru ...	4	1	11	41	387	159	390	173 14 8	17 12 6
1837	Thaba-Bostou ...	14	8	23	114	1,335	585	1,001	158 13 4	6 0 0
1833	Morija ...	16	12	20	100	1,526	577	1,235	391 18 4	13 6 8
1890	Letsimyanne ...	5	—	6	28	207	122	235	457 19 2	56 19 2
1890	Kolo ...	5	3	12	71	560	326	407	53 5 10	8 8 4
1847	Herman ...	8	7	16	39	1,103	677	861	158 8 4	...
1886	Likhoelé ...	7	7	15	42	1,200	418	498	283 7 6	18 0 10
1862	Thabana-Morena ...	11	4	21	51	1,003	621	753	217 14 2	11 12 6
1862	Siloé ...	3	8	11	85	686	362	431	183 17 6	13 10 10
1843	Bethesda ...	15	6	21	81	965	349	647	102 12 6	...
1890	Massitsisi ...	11	12	24	56	1,218	490	719	236 0 10	23 12 6
1885	Schapala ...	11	9	11	1	564	162	203	82 12 6	38 10 0
1890	Schonghong ...	6	6	13	10	141	57	178	28 10 0	5 18 4
1890	Molomong ...	6	—	5	13	97	59	189	28 2 6	...
1890	Tebellong ...	7	6	3	18	222	91	87	40 6 8	...
1890	Mafibe ...	12	11	14	38	823	265	643	153 12 6	...
1876	Puballong ...	8	7	9	38	501	142	411	3,510 15 0	...
1876	Training Schools ...	—	—	7	6	129	99	258	125 2 6	13 11 0
Total		194	127	310	1,180	15,774	7,057	11,673	£3,635 17 6	£245 2 8

## MORIJAH SESUTO BOOK DEPOT.

The French Mission has certainly set an example in its literary work. *Leseliyana*, "the little light," has been carried on for 39 years. The number of subscribers, which is 1,100, is increasing every year, and it will probably next year be published once a week, instead of once a fortnight. Among the young people there is a remarkable thirst for books, so that the demand for Sesuto books is likely to increase. Among the chief books are a practical Commentary on Luke, Bible Stories, Religious Meditations, Dictionary of the Bible, Introduction to the Books of the Bible, Commentary on some of St. Paul's Epistles, Pilgrim's Progress, the Passion of our Lord, Church History. There is in preparation a Commentary on the New Testament. At one time the young people and teachers despised books in their own language, and sought after English ones, but by a remarkable movement they are now giving preference to Sesuto books.

The last Report of the Free Church of Scotland on Foreign Missions commences with a statement of the relation of the Church to the five great foreign missionary methods: Preaching, Teaching, or Educational Work, Healing, or Medical Work, Working, or the Industrial Element, and Literary, as that which applies all the rest. It then speaks of the work done in creating pure vernacular literature for the millions of India and China. One cannot but think that, if there is any sphere in which all societies could co-operate, it would be in this, to prepare a religious paper, to be published monthly or oftener, and to secure an abundant supply of healthy religious reading for the three great races of this country, Kafir, Zulu, and Bechuana, each with a field of a million souls. All appear to admit the great importance of the matter, but to feel that everything depends, as it does at Home, on the man who has the gift, and is willing to give himself to the work. In this, too, the Lord of the harvest will provide, in answer to prayer.

## 30. SCANDINAVIAN ALLIANCE.

	White Workers	Native Evang.	Native Helpers.	Professing Christians.	Bapt. Members.	Scholars.	Population.
<b>NATAL.</b>							
1896	Glendale ...	2	1	1	66	36	1,500
1897	Fridhem ...	—	1	0	26	18	1,200
1898	Kwa Koza ...	—	1	7	42	31	1,500
1903	Bidakona ...	—	1	3	8	15	1,900
1903	Piet Relief ...	—	—	—	—	—	—
1903	Swaziland ...	—	—	—	—	—	—
1896	Bethel outstations ...	6	21	34	565	128	20,000
		8	25	45	707	238	285



## 7. THE RHENISH MISSIONARY SOCIETY.

During the 18th Century, with its low state of religion and faith, both in the world and in the Church, there was always to be found, in the Rhine Provinces, a goodly company of godly men. When the tidings of the Missionary revival in England reached these circles, the news that God had given such faith to His people to undertake so great things for Him, acted like an electric spark and stirred to prayer and expectation. In 1799, twelve godly men in Elberfeld banded themselves together to pray for the coming of the Kingdom, to read and discuss the mission news that came, and to collect for mission work. The first Monday of the month on which they held their meetings, was like a feast day, full of joy at the thought of the glory of His Kingdom. More than fifteen years this little company continued in prayer and watching, and working as they could. They gradually joined with other little companies, first in home mission work and then in the undertaking in 1828 to establish the Barmen Mission House for training missionaries.

When the first students were ready, the Directors did not know where to send them, or how to provide for their support. All at once they heard that Dr. Philip was about to return to the Cape, taking three young French missionaries with him. They wrote begging him to do them the favour and take charge of their students too. His answer was, that a gold seeker, travelling through the world, seeking treasure, could not be more delighted in finding a gold mine on his own property, than he was at the contents of their letter. Later on he came over to meet the Directors and to be present at the ordination; the enthusiasm increased so much that there was no fear of lack of money for their passage and future support. The fruit of the long time of prayer in Elberfeld was a mission revival in the Churches of the neighbourhood.

When they reached the Cape they found an open door awaiting them. In the Dutch Reformed Church of Stellenbosch and Tulbagh, there were chapels built near thirty years before, at the time of Van der Kemp's arrival, where the natives were being taught under a Board of Christian men. These were only too glad, for lack of labourers, to hand over the work to two of the brethren, Luckhoff and Zahn. The third,

Leipoldt, was led to go northward, and to found the station, Wuppertal, near Clanwilliam.

The Society has confined itself entirely to the mixed races in which the Hottentot element largely predominates. We often speak as to the strength of character which some tribes develop more than others. The Kaffirs and Zulus are far ahead of the mixed races, and form, humanly speaking, a far more attractive and hopeful field of labour. It is owing to this that the Scotch and American Churches, as well as others, have been able to train men for the Ministry to a degree that the Societies that deal with the weaker races, have not been able to follow. The Rhenish Society has been content to accept the work which God in His Providence marked out for it, and to do its utmost for those under its charge.

The Society has taken the West Coast as its sphere. It has three stations in the neighbourhood of the Copper Mines. Beyond the Orange River it is the only Society working in German South West Africa. It has 10 stations in Great Namaqualand, 15 in Hereroland, stretching up to the North, and three in Ovamboland. It has translated the New Testament into Namaqua, the Herero and the Ovambo languages, this last among the Ovakuanyama people.

In 1870 a Mission in Finland undertook work in conjunction with the Rhenish Mission in the North of Ovamboland, where it has 6 stations, and where it has translated the New Testament into the Ndonga language.

The work of the Rhenish Society has suffered much during the war in German South West Africa, and there are as yet no reliable statistics with regard to the stations in the scene of the war, and the extent to which some of the congregations have been disorganised.

Christ our King is Lord of all, and gives His servants the confidence that what looks most unpromising, may yet become the means of blessing, either in making the hearts tender and humble, or in bringing out the strength of faith and character in a time of trial.

**This is the Word of the Lord saying, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.—Zech. 4: 6.**

## RHENISH MISSION.

Cape Colony.						(2.) HEREROLAND.					
	Members.	Of whom new mem- bers.	Communi- cants.	Scholars.	Native Contribu- tions.		Members.	Of whom new mem- bers.	Communi- cants.	Scholars.	Native Contribu- tions.
1862 Sarepta ..	605	203	203	152	311 0 0	1845 Rehoboth ..	1,287	501	501	146	
1829 Stellenbosch ..	3,052	1,334	1,334	316	694 5 0	1842 Windhoek ..	754	436	436	238	79 15 0
1831 Worcester ..	4,200	1,808	1,808	595	990 2 0	1869 Okahandja ..	1,207	530	530		
1830 Tulbagh ..	970	370	370	200	279 7 0	1872 Otjosatsu ..		656	167		
1846 Saron ..	2,001	922	922	427	215 13 0	1892 Otjibachena ..		481	113		
1830 Wupperthal ..	1,816	621	621	202	188 15 0	1859 Okazeva ..		87	50	50	
1847 Carnarvon ..	1,661	670	670	166	176 5 0	1873 Otjozondjupa ..	819	131	131		
1840 Kommaggas ..	546	302	302	129	63 1 0	1895 Gaub ..		77	32	32	
1861 Concordia ..	879	354	354	247	390 0 0	1891 Franzfontein ..		425	189	189	
1846 Steinkopf ..	1,243	490	490	311	364 15 0	1876 Onaburo ..		230	59	59	
Richtersfield ..	142	62	62	100	97 4 0	1870 Omaruru ..	605	150	150	88	4 10 0
	17,045	7,156	7,156	2,845	3,768 7 0	1870 Okanbahe ..	606	250	250		
						1902 Karibib ..	320	84	84	209	42 7 0
						1849 Otjimbingwe ..	808	507	507	9	41 1 0
						1845 Walfish Bay ..	540	220	220	86	18 17 0
							8,306	3,439	3,439	776	186 10 0

German S.W. Africa.						(1.) OT. NAMAQUA- LAND.					
	Members.	Of whom new mem- bers.	Communi- cants.	Scholars.	Native Contribu- tions.		Members.	Of whom new mem- bers.	Communi- cants.	Scholars.	Native Contribu- tions.
1867 Warnbad ..	310	150	150	...		1891 Namukundi ..	20	9	9	104	
1842 Bethany ..	1,300	540	540	52	25 19 0	1892 Omnapanda ..	125	49	49	40	1 10 0
1886 Keetmanshoop ..	1,529	610	610	163	116 15 0	1891 Ondjiva ..	45	25	25	50	0 5 0
1903 Khoes ..	60	42	42	...			1+0	83	83	244	1 15 0
1865 Rietfontein ..	414	162	162	70	63 17 0						
1890 Bersaba ..	941	264	264	117	143 19 0						
1863 Gibeon ..	377	233	233	...	55 14 0						
1900 Rietmond ..	290	147	147								
1889 Gochas ..	368	191	191								
1833 Houchanas ..	306	80	80								
	5,895	2,419	2,419	402	406 4 0						

46 Ordained Men. 42 Ladies. 202 Native Helpers.

Expenditure of Home Society on C.C.	...	£71 0 0
" Great Namaqualand	...	1,423 0 0
" Hereroland	...	4,513 0 0
" Ovampoland	...	914 0 0
		£6,922 0 0

## 14. THE FINNISH MISSION, 1870,

Was established in 1859, but did not do independent work till 1870, when, at the advice of the Rhenish Missionary, Hugo Hahn, it entered Ovampoland.

- Station 1. Ondjiva.  
 2. Omupanda.  
 3. Onyipa.  
 4. Olukonda.  
 5. Omondonga.  
 6. Ondangua.

14 Outstations.

European Missionaries, 13.  
 Lady Teachers, 2.  
 Native Teachers, 36.  
 Members (all ages), 1498.  
 Communicants, 529.  
 Scholars, 1211.  
 Church attendants, 665—2190.

In December last the Rev. Pettinen baptized 38 persons at his station, Ondangua.

## 8. THE BERLIN MISSIONARY SOCIETY.

The Berlin Society, established in 1824, was another proof of the great wave of Missionary Revival that moved over the churches of Christendom. In various places in Prussia, little companies of believers learned to pray with new confidence for the coming of the Kingdom. In the year 1823, Prof. Neander had sent out an appeal to Christians to prove their interest in the spread of God's Kingdom by contributions to Missions to the Heathen, leaving it free to what they should be devoted. The response was such as to give courage to undertake an independent Mission. Two eminent Professors of Theology, two as eminent Jurists, with prominent pastors and laymen, joined in forming a Society to help the work that was already being done. But the need was felt of having an institution for training missionaries, and this was begun in 1829.

The first five who were ready were sent out to this country in 1834. On landing they were advised to join a company just proceeding to Bechuanaland. Native disturbances, however, prevented their executing this plan, and the way opened for them to pass on to Phillipolis. There they received the offer from the Griqua chief, Adam Kok, of a farm on which to found a station among the Korannas, the most degraded type of Hottentots. The work was one of great faith and patience, but in due time fruit came, and several more stations were founded in what is now the O.R.C. Gradually work was undertaken in the Colony, Kaffraria, Natal, and Transvaal.

In 1860, the Society was led to the Transvaal, and began its work among the tribe of the North Basutos, or Bapedi. These people are marked by intelligence, industry and good temper, and have formed one of the most fruitful branches of the work of this Mission. The story of the persecutions that were endured under the rule of Sekoekoeni gave wonderful proof of the power of divine grace in the hearts of those who had but lately been brought out of heathendom. Before the Missionaries came, there had been a number of Natives observing the Sabbath, and coming together for instruction and worship. Several of the tribe had gone down to Port Elizabeth, to look for work and earn money. Three of them learnt to know Christ Jesus, and when they returned to their country, gave proof of the reality of their faith, in the influence they exerted in bringing others to the knowledge of the Saviour. Not long after the Missionaries arrived, and received from the king permission to settle. He began, however, soon to fear that the new doctrine would undermine his authority, and subvert heathenism, and he forbade his people becoming Christians. When they refused to obey him, he ordered them all to go apart, and there in the cold winter, he left them three days and nights without food and water. The wives of the Christians were summoned on the Sunday and driven into a deep pool to stand up to their necks in the water. The Christians bore their sufferings in such a way that the baptism class soon rose to 149. Three months later a new persecution began; the heathen were commanded to attack the Christians with sticks. When they had finished their cruel work, all were bleeding from their wounds, and some lay as dead. At length, the king gave command that those who would not obey must leave his country. They did so, and under the guidance of the Missionary, founded a new station, Botchabelo, where God's blessing rested upon the refugees.

**The mystery of Christ, as it hath now been revealed in the Spirit; that the Gentiles are fellow-heirs and fellow-members of the body.—Eph. 2: 4-6.**



24. S.A. BAPTIST MISSIONARY SOCIETY.

The Baptist Missionary Society that was established in 1794, and sent out William Carey to India, never took up work in South Africa. The S.A.B.M.S. has only lately begun its work, in connection with the Baptist Union, consisting of 38 churches, 17 in the Colony, 9 belonging to the German Association, 4 to Natal, and 8 to the Transvaal Church Council. In the S.A. Baptist Handbook is found the following return of work among natives:—

			European Workers.	Helpers.	Branches.	Sittings.	Members
1897	Buffalo Thorns	...	..	9	—	200	61
1898	Kafraria	...	...	1	—	800	73
1901	Mjozi	...	...	13	3	—	42
1899	Mpotulo	...	...	2	2	650	38
1899	Transkei	...	...	—	3	200	73
	Cornelia	...	...	3	3	142	4
	Durban	...	...	1	—	—	14
	Pt. Elizabeth	...	...	2	—	150	30
				7	46	23	2,000
							473

Expenditure, £1,028 2s. 10d.

## 9. THE AMERICAN BOARD OF MISSIONS.

In 1806 there was held the Haystack prayer meeting, which has become a milestone in the history of Christian Missions in the United States. A student, S. J. Mills, invited four companions to meet in a quiet grove to speak on Missions. Mills proposed that they attempt to send the Gospel to the heathen, and said, "We can do it, if we will." As a thunderstorm came up they sought the shelter of the haystack, and said, "Come let us make it a subject of prayer; while the dark clouds are going, the clear sky is coming." Four years later, as students at Andover Theological Seminary, they offered themselves to professors and ministers as volunteers; this led to the forming of the American Board. It was the outcome of the same Revival spirit, out of which the English Societies had been born. In 1811 Newell and Judson left for Calcutta on their way to Burmah, followed speedily by another party also for Calcutta. In 1818 was begun the Mission to Palestine and the Oriental churches, which has been one of such deep interest and blessing.

In 1834 the Zulu Mission in Natal was established. The missionaries had first intended to go up from Cape Town to the interior to work among the Bechuanas, but warlike disturbances prevented them. They had not been long settled at Umlazi in Natal, when war between the Boers and Zulus brought the work to an end. Four years later the work was resumed, but the hostility of the Zulu king, Dingaan, made the Board resolve to abandon the field. Some of the missionaries declined to carry out the orders, and when Natal came under British control, the door was again opened.

In a paper presented at the Annual meeting of the American Board, Sept. 15, 1905 we read:—"This coming year is to be the Haystack Year. When we gather next autumn, it will be to celebrate the meeting at Williamstown under the shelter of the haystack, when five young men feeling their helplessness, turned to God for strength. Out of their faith came the organisation of this Board. They overcame all obstacles because they were aggressive for Christ. Their trust was in Him. The American Board was born in prayer, and if we are to meet the great responsibilities of our time, the spirit of prayer must come down upon the officers, the committee, the members and the constituency of this Board as a fresh wind from heaven. Until we unitedly lay the present stress before God we have no right to succeed. Aggression in missions is not born of man but of God."

In the *Herald* for January, 1906, the Prayer Union is thus spoken of:—"Those five young men spoke to God. Within that circle arose the American Board. Within such a circle of prayer must our work be done to-day. The work has succeeded wonderfully abroad; the failure has been at home. Prayer must undergird this enterprise now, as it did 100 years ago." And in the *A. Zulu Mission Annual*, the last words are these:—"It is no mere form of words to say that a need even deeper than these, and one keenly felt, is that of an outpouring of God's Spirit that shall purify and uplift our Churches. News of the great awakening of the year in Wales and elsewhere, have led to individual and united prayer on the part of faithful Christians around us, as well as on the Mission stations, *that a great revival may come in this land to Europeans and natives alike.*"

And I will put My Spirit within you: I the Lord have spoken it and I will do it. For this, moreover, will I be inquired of by the house of Israel to do it for them.—Ez. xxxvi., 27, 36, 37.

## THE AMERICAN ZULU MISSION.

			Population.	Adherents.	Communi- cants.	Added during year.	Pupils.	Contributions.
1835	Adams	..	6,000	850	405	72	312	£59 3 5
1883	Empusheni	..	..	90	54	14	48	13 14 0
1892	Odidini	..	..	150	45	8	50	19 6 0
1848	Amalongwa	..	5,000	330	273	4	55	49 9 3
1892	Durban	..	20,000	1,700	268	59	135	113 10 0
1849	Endumbini	..	5,500	400	146	10	130	51 19 0
1860	Noodsberg	..	..	400	153	0	62	66 8 0
1848	Ifafa	..	5,000	200	158	14	58	22 1 2
1850	Itafamasi	..	3,000	300	158	12	101	45 11 9
1847	Imfumi	..	4,000	400	107	4	70	16 0 0
1893	Johannesburg	..	100,000	700	81	61	80	223 10 0
1847	Lindley	..	2,000	1,000	472	7	556	120 14 9
1890	Amatata	..	..	180	75	0	40	3 0 0
1883	Umgeni	..	..	190	200	11	47	41 16 0
1848	Mapumulo	..	5,000	1,124	180	9	150	36 4 8
1867	Imutyane	..	..	200	44	0	59	33 6 8
1902	Pretoria	..	20,000	350	51	31	25	..
1857	Umtwalumi	..	4,000	810	595	36	237	37 16 9
1847	Umzumduzi	..	1,500	160	126	0	17	38 17 6
1844	Umvoti	..	5,000	..	436	23	314	79 0 0
1895	Impapala	..	3,000	220	84	11	61	30 0 0
1861	Unzambe	..	3,500	370	232	3	294	56 0 0
1875	Newtonville	..	..	206	..	..	20	9 12 0
Total			..	10,330	4,348	389	2,921	£1,167 0 11
East C.A.			..	1,300	83	24	438	..
Mount Selinda			..					
Chikore			..					
Melsetter			..					
Total			..	11,630	4,429	413	3,359	£1,167 0 11

10 Ordained Missionaries, 30 Helpers, 7 Ordained Native Preachers, 12 Unordained Preachers, 101 Teachers, 354 Native Labourers, 24 Organized Churches, of which 19 are self-supporting. One Theological School, with 14 students for the Ministry. Amanzimtoti Seminary, with 75 boys. Inanda Seminary, with 136 girls. Umzumbe Home, with 94 girls.

E.C. Africa: 5 Missionaries, 20 Native Labourers.

## 29.—THE STUDENT VOLUNTEER MOVEMENT.

One of the essential agencies for the world-wide extension of Christ's Kingdom is a recruiting agency a movement among students, by students, and for students, which has as its aim work among the unevangelised heathen.

God provided such an agency for His Church in a remarkable way. In July, 1886, Mr. Moody called a Convention of students together at Northfield, for the purpose of deepening the interest in Bible Study. This purpose was splendidly accomplished, but God had an additional purpose in view. The conference was fired by the Holy Spirit with a consuming zeal for the evangelization of the world. Students spent the afternoons in prayer and conversation in the interests of God's Kingdom, and 100 young men decided to give their lives to Mission work. This was the beginning of the Student Volunteer Movement, which this year furnishes 8,000 volunteers. It is now a department of the World's Christian Students' Federation, of which John R. Mott is the leader.

This movement was introduced into South Africa in 1890, but it was not till 1896 that it took its present form of organization as one of the activities of the Students' Christian Association banding together all who purpose, God permitting, to become missionaries to the heathen. The Volunteer Movement has been able to furnish a goodly number of candidates to the Mission fields of South Africa.

Volunteers in Missionary Service (1906)	..	72
Volunteers returned from Missionary service	..	8
Volunteers who died in Missionary service	..	4
Volunteers still in training (1906)	..	42
Volunteers who died in training	..	2
Volunteers hindered from becoming Missionaries	..	46
Volunteers who have withdrawn	..	5

Total names on Volunteer lists (1906) .. 180



## 10. CHURCH OF ENGLAND MISSION.

On board the fleet that was sent from England to take the Cape in 1806 was Henry Martyn, on his way to India. He was the first Englishman who offered himself to the Church Missionary Society to go as missionary to India, and though, owing to difficulties, he had accepted a chaplaincy as the way to reach his object, his diary proves how intent his heart was upon the heathen. When he landed at the Cape his one great desire was to meet Dr. van der Kemp, of whom he had read in the accounts of the London Missionary Society. When he found Van der Kemp and Read, he was beyond measure delighted. "The circumstances of meeting with these beloved and honoured brethren so filled me with joy and gratitude to God that I hardly knew what to do. Mr. Read told me of his marvellous success among the heathen, how he had heard them among the bushes pouring out their hearts to God. At all this my spirit rejoiced in God my Saviour. Now that I am in a land where the Spirit of God appears as in the ancient days, let a double portion of that Spirit rest upon this unworthy head." And later on, when on the top of Table Mountain, as he looked at the immense expanse of sea, he reflected on the certainty that the name of Christ should at some period resound from shore to shore. "I felt commanded to wait in silence, and see how God would bring His promises to pass." That was just one hundred years ago. Slowly but surely God has been fulfilling His purposes; let us obey the command to be silent and trust.

Although the Cape became English, it was some time before the Church of England began work here. On the outside cover of the Report of the Society for the Propagation of the Gospel, the date for the commencement of its operations here is given as 1821. The S.P.G. had been established with the object of supplying the Colonies with the means of grace, and its first work in this country was to send Colonial chaplains to minister to the English-speaking people. Something was done by them for the natives too, but it was only when a Bishopric had been founded at the Cape, and Bishop Gray appointed, in 1843, that Mission work was undertaken in earnest. Since that time the one Bishopric has increased to ten, and some of these are for the most part, or very nearly, entirely missionary dioceses.

In making up the statistics, one great difficulty has been experienced owing to the fact that in the Reports published by the S.P.G., the numbers given include number of Europeans and natives together, so that one has no means of finding out how many are natives. From the Census Reports we know that the number of natives and coloured people belonging to the English Church in the Colony amount to 154,881. Taking the average in the statistics of the relation of the number of communicants to the number of members, we find that the former are about a fourth part. This would give us 38,720 members in the Colony. A large number like this, does not aid us in forming an estimate of what is being done in different districts or stations. And with the other Colonies, the Census Reports do not even supply us to the same extent with information. I have only succeeded in getting native statistics for part of the Diocese of Bloemfontein and of Pretoria.

In the last Report of the S.P.G. we read:—"A great deal has been said in regard to the machinery of the Society. . . . Have we relied too much on the machinery and too little on fervent intercession? . . . There is evident need for more intense prayer. Let not the shame of increased organisation, without increased force, be left upon us for another year."

The grace that was given me of God, that I should be a minister of Jesus Christ unto the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost,—Rom 15: 16.

## LIST OF THE MISSIONARY STATIONS ASSISTED BY THE SOCIETY.

Stations.				Stations.				Stations.				Native.			
Church Members.				Church Members.				Church Members.				Teachers or Catech.			
Congregation.				Congregation.				Congregation.				Confirm.			
Communicants.				Communicants.				Communicants.				Communicants.			
<b>CAPE TOWN, 1847.</b>				<b>ZULULAND, cont.</b>				<b>BLOEMFONTEIN, 1863.</b>							
Riversdale	...	1857	2,600	574	600	Emklidini	...	53	40	20	Sekuba	...	6	5	53
Heidelberg	...		2,005	375	294	Embabani, the Usuta	...				Tsikoona	...	2	50	25
Bredasdorp	...		129	261	195	Mission	...	200	350	75	Mohale's Hoek	...	20	68	583
Woodstock	...		5,000	400	450	Ingwayuma	...	18	58		Mateteng	...	4	17	300
Ceres	...	1861	702	337	184						Masite	...	11	155	180
L. Paarl, Malmesbury	...		4,808	1,535	982						Masite	...	3	25	114
St. Andrew's, Newlands	...		1,400	255	120						St. Saviour's (Leribe),	...	5	69	268
D'Urbanville	...	1858	600	192	182						Thlotse Heights	...			
Clanwilliam	...	1858	280	228	56										
Outschoorn	...		1,000	305	250										
Robertson	...		280	177	75										
Constantia	...	1868	1,600	433	85										
Swellendam	...	1870	540	269	312										
Wellington	...	1860	350	132	90										
Ruyana	...	1851	2,500	589	800										
Kafr College, Zonne-	...														
bloem	...	1855	250	87	40										
Victoria West	...	1890	1,500	197	570										
George	...	1851	355	192	132										
Upper Paarl	...		3,500	315	350										
Lower Paarl	...	1861	500	283	85										
Port Nolloth	...		2,700	700	680										
Claremont	...		450	235	56										
Somerset West	...		900	441	282										
Stellenbosch	...		1,031	246	227										
Plettenberg Bay	...		2,000	750	197										
Calcedon	...														
<b>ST. JOHN'S, 1873.</b>				<b>NATAL, 1853.</b>				<b>PRETORIA, 1878.</b>							
Port St. John's	...		560	...	9	Stanger	...	600	90	100					
Indawana & Matatiele	...		...	...	104	Pinetown	...	610	53	132					
St. Andrew's, East	...		700	...	...	Karlkloof	...	1,100	45	250					
Pondoland	...		345	290	236	Springvale	...	...	46	148					
St. Cathbert's, &c.	...	1884	2,500	1,361	1,133	Verulam	...	313	48	115					
Umtata (St. Bede's)	...		...	...	...	Boston	...	230	65	50					
Coll.	...		...	...	...	Lower Umgeni	...	600	148	103					
Maclear	...		1,100	...	375	Martizburg (St. Mark's)	...	250	65	100					
Clydesdale	...	1871	4,000	...	950	Ipolela	...	650	80	234					
Idutywa	...		116	...	39	Martizburg (St. Paul's)	...	128	65	48					
Mount Ayliff	...		3,900	...	1,430	Ladysmith and Est-	...	1,233	60	506					
Mount Frere	...		1,751	...	804	court	...	135	50	112					
Matatiele (St. Stephen's)	...		110	...	132	Unzimkulwana	...	900	200	200					
Cala	...		1,250	...	240	Mid Illovo	...	107	33	55					
Koksstad	...		2,470	...	997	Durban (St. Faith's)	...	250	170	150					
St. Cathbert's	...		6,000	...	750	Alfred County	...	395	40	102					
Butterworth	...		1,525	...	270										
St. Paul's Native	...		2,000	...	...										
Tsomo	...		320	...	172										
Pro-Cathedral	...		...	...	...										
St. Barnabas', W.	...		277	...	112										
Pondoland	...		1,800	...	594										
Umtata	...		1,187	700	548										
St. Albans	...		...	...	...										
All Saints'	...		...	...	...										
<b>ZULULAND, 1870.</b>				<b>MASHONALAND, 1891.</b>				<b>LEBOMBO, 1891.</b>							
St. Paul's, Enkwenkwe	...		100	156	40	Rusapi	...	40	172	10					
Inhlwazi, &c.	...		195	80	60										
Kambula	...		...	...	70										
Ndondweni & Ndandwe	...		...	...	...										
St. Augustine's	...		4,000	6,000	920										
Rorke's Drift	...	1880	...	...	...										
Nondweni & Ndandwe	...		...	...	...										
St. Augustine's	...		...	...	...										
Rorke's Drift	...		...	...	...										
Telezini, St. Augus-	...		...	...	...										
tine's	...		...	...	...										

## 11. THE HERMANNSBURG MISSION.

The close connection between spiritual revival and missionary enterprise finds a remarkable illustration in the Hermannsburg Mission. Pastor Louis Harms, who had been ordained in 1848 as his father's assistant in the parish, was the means by his earnestness and zeal, of a great religious awakening. In the year 1848, all Europe was stirred by the fear of possible revolution; men's hearts were easily led to think of God, and in that year the revival broke out in power. Harms had learned the value of missionary interest in quickening spiritual life, and he preached with power the duty of all who professed Christ to devote themselves to the service of His Kingdom. The simple-hearted peasants took him at his word, and offered themselves for Mission work. In 1849 a Missionary Society was established; an Institute was opened with a four years' course to prepare the peasant for his work in the Mission field. Many gave themselves, as well as all they possessed; the moving of God's Spirit proved that where the joy and the love of Christ are poured out, everything is held at His disposal.

When the first eight missionaries and as many Colonists, in 1853, were nearly ready, it was resolved to build a ship, the "Candace," at Hamburg. A number of the missionaries and students went to take part in the undertaking. When all was ready it was decided that they should sail for the country of the Gallas in East Africa. On their arrival, they found it impossible to reach that people. The ship returned to Natal, and on the advice of missionaries, the Mission was undertaken in the north of Natal, and the station Hermannsburg founded. That station has remained the centre whence the work has branched out to Natal and Zululand, with fifteen stations, and in North Zululand, near Utrecht, with six stations. In 1864 the work among the Bechuanas was begun in the Transvaal.

Pastor Harms died in 1865, and was succeeded by his brother, Theodore, until his death in 1885. Theodore's son, Egmont, is now Director of the Mission, and is at present spending some years in South Africa to become acquainted with the Mission, and to aid in the perfecting of its organisation.

The writer will never forget the visit he made to Bethany, the first Hermannsburg station in the Transvaal. He had long been deeply interested in the origin of the Mission, and remembered well the story of the large and willing sacrifices that were made. As he was talking with the missionary, Mr. Behrend, sen., listening to what he had to tell of his experience of that time, he put the question, "I suppose you knew well the man who gave his whole farm and house, as well as himself, to the Mission." He answered quietly with a smile, "Oh yes, it was I myself." It was a joy to meet a man whom God's Spirit had brought to give up all to make Christ known to the heathen.

There was another reason that made me feel such an interest in the place. I had in the year 1862 been to the Transvaal with two missionaries of the Dutch Reformed Church to look out for a station. As we travelled towards the Magliesbergen and talked in the houses about missions, more than one said, "If all the natives were like old David, there would be fewer objections to mission work; he is so humble and loving." When we had reached our destination we had heard so much of this man, that we sent a messenger to ask him to come to us. The meeting was most interesting. He told how he had, years ago, gone to the Colony to earn money, and had found Christ; how he had gone with a Wesleyan missionary to Natal; how there he had engaged himself as waggon driver to a trader; how unceasingly the thought of his people in darkness filled his heart, until at length he left his earnings and his reluctant master, and became a teacher to his people. He told how he had brought them to observe the Sabbath, to learn to read, and some to love Christ, and with it all he was indeed the embodiment of humility and happiness. We thought of beginning our station there, but there were difficulties in the way. It was two years later that the chief sent to ask for a missionary, and the station of Bethany was founded. What a long way by which the Holy Spirit had prepared Mr. Behrend in Germany, and old David in South Africa, for meeting as Peter of old met Cornelius, and rejoicing together in Christ.

Let Thy work appear upon Thy servants, and Thy glory upon their children, and let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it.—Ps. 90: 16 17.



## THE HERMANNSBURG MISSION.

Zulu Mission.							Bechuana Mission.						
	Native Helpers.	Adult Baptisms.	Adherents.	Communi- cants.	Scholars.	Baptism Class.		Native Helpers.	Adult Baptisms.	Adherents.	Communi- cants.	Scholars.	Baptism Class.
1854 Hermanusburg ...	7	13	664	221	70	12	1864 Bethanie ...	37	42	3,700	2,269	1,100	114
1856 Ehlangeni ...	21	33	413	117	183	172	1864 Rustenburg ...	17	11	2,544	705	121	18
1856 Etembeni ...	2	1	148	34	28	9	1864 Kroondal ...	3	—	660	220	34	19
1858 Endlovini ...	5	25	174	207	21	25	1872 Hebron ...	15	42	1,906	349	230	35
1859 Muden ...	8	42	650	256	121	119	1867 Saron ...	24	131	5,481	1,513	700	37
1859 Enyezane ...	2	16	77	102	5	17	1867 Cana ...	16	79	3,550	1,174	700	50
1862 Neu-Hanover ...	6	37	463	207	60	53	1867 Phalane ...	7	61	931	440	114	12
1863 Empangweni ...	12	30	570	137	140	90	1870 Mosetla ...	12	1	2,478	496	300	45
1867 Marburg ...	3	9	144	95	54	12	1871 Potoane ...	7	14	493	286	70	8
1870 Elini ...	—	2	164	107	72	17	1871 Ebenezer ...	26	53	3,000	821	530	58
1879 Entombeni ...	2	13	133	149	45	22	1873 Berseba ...	21	42	2,115	1,339	318	72
1879 Nazareth ...	4	1	170	162	25	14	1876 Morgen sonne ...	—	—	—	—	—	—
1882 Hebron ...	5	11	237	195	26	10	1879 Jericho ...	9	—	1,906	949	230	15
1890 Emseni ...	5	57	578	260	57	—	1883 Polonia ...	16	90	1,740	650	220	30
1891 Nenenkirchen ...	3	9	68	57	5	5	1895 Molote ...	12	18	1,064	466	144	5
1861 Entombe ...	4	11	755	240	75	36	1903 Matau ...	11	94	900	84	130	35
1862 Ekombela ...	8	6	714	339	90	28	1859 Linokana ...	6	26	1,851	856	161	—
1862 Ehlohlomo ...	8	5	202	—	26	20	1864 Limao ...	3	1	392	115	54	6
1867 Ekuhlangeni ...	8	1	401	99	58	38	1876 Harmshope ...	10	6	1,479	997	210	20
1873 Bethel ...	11	111	693	211	70	200	1868 Emmans ...	11	14	1,687	924	350	8
1873 Gode Hoop ...	—	—	—	—	—	—	1868 Pella ...	14	25	1,886	598	139	8
Total ...	124	433	7,418	3,185	1,231	899	1877 Melorane ...	5	10	746	115	75	10
							1872 Ramalane ...	35	398	3,923	1,582	500	200
							1877 Polfontein ...	9	29	847	1,161	140	2
							1882 Manungo ...	6	3	2,433	807	117	9
							1884 Mahanaim ...	5	25	1,200	107	95	14
							1886 Bethel ...	11	—	2,100	1,890	150	15
							Total ...	348	1,225	51,830	21,469	7,283	845
							Grand Total	472	1,658	59,248	24,654	8,514	1,744
							Income o Native Churches—Zulu Mission ...				£285 15 8		
							" " " Bechuana Mission				2,491 14 9		
												£2,776 10 5	

## 22. THE HANOVERIAN FREE CHURCH MISSION, 1890.

In 1878 a schism took place in the Church of Hanover in which Harms left the State Church, and formed the nucleus of the Free Church in Hanover. In 1890 an arrangement was come to by which a union was again effected between the Mission and the State Church. There were a few of those who did not consent to the arrangement, who still keep up the Free Church, and carry on the Mission.

Stations.	European Workers.	Native Workers.	Members.	Day Scholars.
Quellwasser ...	2	3	258	—
Uminlangeni ...	1	2	135	—
Ebenezer-Waschbank ...	1	2	216	56
Pella ...	1	2	250	30
Piet Retief ...	—	2	300	—
Botsabelo ...	1	4	836	—
Roode Poort ...	1	6	2,000	—
	7	21	3,995	86

### 13. THE ROMANDE MISSION, 1869..

This Mission gives another remarkable proof of the special workings of God's Spirit in its origin and growth. Two young theological students of the Free Church of the Canton de Vaud felt that they had a call from God to devote themselves to Foreign Mission work. They offered themselves to the Synod of their Church, which had never yet had a mission of its own. They were accepted, and in 1872 sent out to labour in the French Mission in Basutoland, until their own sphere could be found. After two years they discovered, in the N.E. of the Transvaal, that of the Tonga tribe (which numbered half-a-million), some fifteen thousand were living in the Spelonken, ready to receive the Gospel. The two young men, Messrs. Creux and Berthoud, entered upon the work in 1875, and established their first station, Waldezia. By 1882 the Church numbered 215 members and 7 catechists, and yet was ready to begin the work of extension. A Christian of the name of Josefa one day arrived, as he travelled to the coast, at the home of a Chief living 70 miles from Lorenzo Marquez. The Chief earnestly desired to have a missionary. When Josefa on his return made this known, the young Church of the Spelonken appointed Josefa as Evangelist, subscribing £40 as his outfit. The outpost received the name of Antioka, from Antioch in the history of the first Christians.

God's blessing rested on the work, and converts were soon gathered in. The blessing extended to Lorenzo Marquez, where all at once many and sudden conversions were heard of, with evident signs of the power of God's Spirit working. In 1887 the first coast station was opened, and two years later a second one in Lorenzo Marquez itself. Here the movement continued in great power, so that the Missionaries had the joy of every month adding 20 or 30 members to their roll.

In 1883 the Swiss three cantons, Vaud, Neuchatel, and Geneva, united in this Mission work, and what had been known as the Mission Vaudois, became the Mission Romande. The Churches of French Switzerland are small, not numbering 20,000 members, and yet giving £8,000 a year to this mission, as well as an equal sum to other missions. And that the same spirit animates the Native churches is proved by their having given in 1902 the sum of £705 for the extension of Gospel work.

The New Testament has been printed in the Thonga language, translated at Valdezia; and also in the Ronga dialect, translated at Lorenzo Marquez, supplying the needs of the people round Delagoa Bay.

**And Isaiah is very bold, and saith, I was found of them that sought Me not; I became manifest unto them that asked not of Me.—ROM. 10 : 20.**

	European Missionaries	European Helpers	Catechists.	Schools.	Scholars.	Members.	Converts.
<b>Transvaal.</b>							
1875 Waldezia							
1879 Elim (Hospital)							
1886 Shilouvane (Training School)							
1898 Mhinga							
1897 Pretoria	19	42	88	74	2,500	4 000	455
1904 Johannesburg	and medical men		on outstations				in 1902
	4		65				
<b>Lorenzo Marquez.</b>							
1889 Lorenzo Marquez							
1890 Antioka							
1898 Tembe							
1902 Matutuene							
1900 Makulane							

More than one-half of the Natives employed in the mines at Johannesburg belong to the Tonga or Shangaan tribe.

In response to many invitations, the Mission has taken up work, but feels that it must ask others to come to their aid.

## 23. THE S.A. CHURCH MISSIONARY ASSOCIATION, 1895.

The Church of England has two great Missionary Societies: the S.P.G., with an income of £254,000, is the older; the Church Missionary Society, with an income of £380,000, is the larger. The Parishes of St. Peter's, Mowbray, St. John's, Wynberg, and Holy Trinity, Cape Town, have always sent their missionary contributions to the latter. The Association was formed in 1895. Its story is one of deep interest as a proof of what prayer and devotion can do.

When the Rev. Mr. Daintree came to Mowbray, he found that the annual contribution had been about £15. It speedily and steadily increased, as the following table will show:—

£	s.	d.	£	s.	d.	£	s.	d.			
1892,	70	0	0	1897,	314	5	3	1902,	758	15	0
1893,	113	6	8	1898,	503	1	0	1903,	1,002	18	9
1894,	200	0	0	1899,	506	9	11	1904,	954	15	1
1895,	280	0	0	1900,	682	10	0	1905,	907	9	0
1896,	260	3	9	1901,	694	3	4				

These sums do not include the sum of more than £100 given for several years for the Mission to the Jews and the China Inland Mission.

Voluntary Donations and Missionary Boxes (for personal use, and not for taking round) are the principal sources of supply. Analysis of our contributions for the past two years would shew thus:—

	Offeritories.	Donations.	Boxes (Adults).	Boxes (Children).	Sunday School.	Total.
This is for { 1904,	£67 10 3	£434 7 3	£320 15 1	£33 18 8	£48 1 8	£904 12 11
C.M.S. alone, { 1905,	£75 1 11	£282 18 4	£422 4 5	£33 13 8	£37 5 7	£851 4 0

In the eleven years the Association has raised £13,109 for Missionary work, of which

St. Peter's, Mowbray has contributed	..	..	£6,436 15 7
St. John's, Wynberg „	..	..	3,427 16 9
Holy Trinity, Cape Town, has contributed	..	..	2,988 4 1

The contributions for 1905 have been:—St. Peter's, £851 4s.; St. John's, £297 17s. 4d.; Holy Trinity, £203 19s. 8d.; total, £1,353 1s. These contributions are not devoted to the General Funds of the C.M.S., but go to the support of 16 Missionaries in Africa, Persia, India, Ceylon, China, and Japan, under the name of "Our Own Missionaries." Of these, four have gone out from St. Peter's, and one is in training.

The congregations are neither large nor rich. What can be the secret of such liberality? The answer is simple—Prayer. Mr. Daintree taught his people that the money collected by bazaars or sales of work was not given from the motives that ought to animate us in doing spiritual work. He urged his people to pray. Prayer would move the hearts to give. Prayer would teach each one to wait upon God to know what He wishes us to give. Prayer would lead us to give our offerings as to the Lord Himself. Prayer would teach us how to find the field of labour and the workers for the field, and prayer thus exercised in bringing our gifts, and in offering ourselves, would give power and confidence in asking a blessing on the work.

Let us learn the secret of that personal and entire devotion to the Lord Jesus, which gives power to pray, and power to give, and power to intercede for souls.

"I have met in my travels nearly 2,000 missionaries, representing about 100 different missionary organizations, and their principal request was that there be enlisted on their behalf the prayers of home Christians. Louder than their cry, "Brethren, come over and help us," there rang out the cry, "Brethren, pray for us." (Mr. Mott.)

Nothing helps, and tests, and strengthens our faith more than coming with definite requests to God. Prayer for money for the service of His Kingdom is a wonderful school for the exercise of faith. If every congregation were to have its "Own Missionary," and circles of believers were to pray for the money and the worker, it would impart new strength to their prayer for souls. God has given us here in South Africa, in this Association, an object lesson of infinite value; let us pray to learn the lesson!

Come and hear, all ye that fear God, and I will declare what He hath done for my soul. I cried unto Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear: but verily God hath heard: He hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor His mercy from me.—

Ps. 66: 16-20.



## 11. THE NORWEGIAN MISSION.

The Missionary Revival visited Norway, too, in connection specially with the work of a great revivalist, so that by 1826 there were a large number of missionary associations. These were united in 1843 into the Norwegian Mission Society, under the influence almost exclusively of laymen. In 1844 the Rev. Mr. Schroeder came to Zululand. During the war between the English and Zulus he was obliged to leave, and went for a time to China. He afterwards returned to Zululand, and was ordained Bishop in 1866. He had long desired to be connected with the Church of Norway, and in 1873 left the Missionary Society to found the Church of Norway Mission.

### THE NORWEGIAN MISSION, 1844.

Natal and Zululand.		European Workers.	Native Helpers.	Communi- cants.	Members.	Adherents.	Scholars.
Umpumulo	...	...	10	414	739	300	*128
Potimati	...	1	4	97	197	130	74
Izinyombuyi	...	1	1	52	88	70	34
Eshowe	...	1	11	530	977	300	180
Ungoye	...	1	4	120	200	140	68
Empangeni	...	1	4	113	212	80	52
Umbonambi	...	1	6	109	263	15	72
Ekombe	...	1	6	234	387	32	116
Imfule	...	1	3	140	241	205	26
Mahlabatini	...	1	4	90	168	130	23
Inplatsye	...	1	5	116	165	150	27
Durban	...	1	...	...	...	...	...
		12	58	2,015	3,637	1,452	800

\* Training School, 18 boys.

Corr.—Rev. C. Leisegang, P.O., Mapumulo, Natal.

## 15. THE CHURCH OF NORWAY MISSION, 1873.

	Members.	Catch- mens.	Scholars.	Within the reach of The Word.	
Untunjambili M.S. with Outstations	675	154	263	3,000	Training of Evangelists. 1 Theo- logical Seminary with 4 Students. 1 Girls' Home.
Entumeni M.S. "	908	60	163	2,000	Training of Evangelists. 1 Girls' Home.
Kwahlabisa M.S. "	69	28	61	400	1 Girls' Home.
Kwantolo Sub-station "	11	5	15	300	
	1,663	247	502		

31 Sub-stations, 3 White Pastors, 1 Native Pastor, 1 Bishop (who educates Native ministers), 11 Lady Workers, 20 Native Helpers.

Under the supervision of the Bishop is the mission, Biyela, of Rev. Norgaard (1902), between Entumeni and Sonkeles. 73 members, 120 candidates for baptism, 32 scholars, 5 evangelists.

Corr.—Bishop Nils Astrup, Untunjambili, Natal.

## 20. EAST AFRICAN FREE MISSION (NORWAY), 1889.

	Natal.	Europ. Workers.	Members.	Adherents.	Evangelists.
1889	Ekutaudaneni	2	42	29	2
	Ekuboniseni	2	—	—	—

Corr.—Mr. K. Salvesen, Natal.

## 25. THE SCANDINAVIAN INDEPENDENT BAPTIST UNION, 1892.

		European Workers.	Evange- list.	Members.	Adherents.	Scholars.
1892	Itemba, Natal	4	2	34	14	20
6	Outstations	...	...	72	16	63
1904	Vryheid	3	1	5	5	47
2	Outstations	...	...	11	3	...
		7	3	122	38	130

Corr.—Mr. Oscar J. Hansen, Itemba, Lower Tugela, Natal.

## 17. CHURCH OF SWEDEN MISSION.

This Mission was founded in 1835, connected with the State Church in Sweden. In circles of a more pietist tendency an Evangelical Society was established, which in 1861 opened a Seminary of its own, and began work in East Africa. This led to a new arrangement, by which the Swedish Church in 1878 took more direct charge of Mission work, with its field of labour partly in Zululand and partly in Matabeleland. Under the influence of the spirit of the China Inland Mission, a Swedish Mission Union was formed with 50 Missionaries. In addition to this, there was formed the Holiness Union (known here as the Swedish Zulu Mission), which also sent its Evangelists to Zululand. Later on, the Scandinavian Alliance Mission was formed, which now has sent out 130 Evangelists into different countries, including Swaziland.

### CHURCH OF SWEDEN MISSION, 1876.

		European Labourers (husband and wife counted as one).	Native Labourers (Catechists and Evangelists).	Population reached.	Church Members.	Pupils in Schools.
1878	Natal—Oscarsberg	...	5	1,500	549	106
1886	Appelsbosch	...	3	3,500	630	180
1890	Ifaye	...	An ordained Native Missy.	2,000	70	21
1888	Ekutoleni	...	6	3,500	361	138
1888	Dundee	...	5	4,000	282	133
1896	Embulwa	...	3	2,000	124	28
1902	Johannesburg	...	2	3,500	16	110
1890	Rhodesia	...	...	...	...	...
1903	Belingwe	...	...	...	...	...
1905	Ceza	...	...	...	...	...
		24	40	20,000	2,332	716

Corr.—Rev. F. Ljungquist, Appelsbosch, Noodsberg, Natal.

There are four Boarding Schools in connection with this Mission, and a Training Institute for teachers is being formed. A Native Hospital in Dundee was opened in 1899. A Printing Press for the Mission was started in 1901, in which books in Zulu are printed, principally catechisms and hymn books. A monthly paper is also issued, called "Tsitungwa."

## 19. SWEDISH ZULU MISSION (HOLINESS UNION), 1889.

		European Workers.	Evangelists.	Members.	Adherents.	Scholars.
Pietermaritzburg	..	2	...	51	40	50
Durban	...	2	...	50	40	50
Entenbi	... ..	3	3	150	60	25
Bethel	...	3	2	180	70	30
Betania	...	2	2	65	60	30
Port Shepstone	... ..	3	1	8	30	25
		15	8	504	300	210

Corr.—Rev. O. Emanuelson, Pietermaritzburg, Natal.

## 30. THE SCANDINAVIAN ALLIANCE.

Director: Rev. F. Franson.

This Alliance has its headquarters in Chicago, and sends out its workers both from Sweden and from the United States.

## 31. BRETHREN IN CHRIST, 1898.

				Members	Adherents.	Population.	Scholars.
1898	Matopo	...	...	19	100	1,000	108
1904	Mapane	...	...	—	30	1,000	50
1904	Mcebas	...	...	—	30	500	50
				19	160	2,500	208

There are 3 American Workers and 2 Evangelists.

Corr.—Elder Harvey Trey, Matopo Mission, Buluwayo.

## 26. HEPHZIBAH FAITH MISSION, 1903.

	Europ. Workers.	Native Helpers.	Members.	Population.	Pupils.
1903	4	2	12	1,000	65

Corr.—Rev. J. P. Hill, Beulah, Lower Unkomaas, Natal.

## 21. SOUTH AFRICA GENERAL MISSION.

This Mission was founded in 1880, with a Council in London. Its name, "General Mission," indicated the wide scope of its aims, labouring among the unconverted with Evangelistic Missions, and among believers with Conferences on the spiritual life, caring for soldiers and sailors, railway employees, and other forms of Christian work. At the same time it had its eye on the heathen; but it was not till 1890 that its first station in Swaziland was founded.

			European Workers.	Native Helpers.	Members.	On Probation.	Population	Scholars.	Native Con- tributions.
<b>SWAZILAND.</b>									
1890	Bethany	...	4	—	21	20	50,000	25	£6
1897	Hernon	...	2	1	11	22	2,000	10	£4 13
1897	Ezulweni	...	1	1	—	—	—	—	—
1905	Mbabane	...	1	—	12	6	—	27	£8 17
<b>PONDOLAND.</b>									
1897	Lukanyisweni	...	2	1	15	15	2,000	25	£5
1902	Endulini	...	2	1	7	14	4,000	23	—
<b>ZULULAND.</b>									
1892	Makowe	...	3	1	23	—	10,000	11	—
1895	Mount Tabor	...	2	—	2	9	4,000	22	—
1899	Maputa	...	3	2	30	14	16,000	7	—
<b>NATAL.</b>									
1893	Durban	...	4	20	493	67	19,000	121	£115 9 4
1897	Phoenix (Ind.)	...	2	1	—	5	1,000	33	£6 10 0
1898	Dumisa	...	2	4	80	40	20,000	29	—
1899	Impofana	...	1	1	40	18	—	—	—
1905	Durban (Ind.)	...	2	—	3	4	15,000	5	—
	Ntambhlope	...	1	1	76	32	—	—	—
	Ekutokoyeni	...	3	3	38	5	8,500	15	£15
<b>TRANSVAAL.</b>									
1894	The Welcome	...	—	—	—	—	—	—	—
1895	Hebron	...	3	3	38	4	49 Kraals	70	—
<b>TEMBULAND.</b>									
1895	Nkanga	...	3	8	20	12	—	40	£5
1897	Mount Packard	...	1	3	3	—	6,165	24	—
1898	Lutubeni	...	3	6	—	—	6,000	150	—
1899	Putama	...	3	3	17	7	800	16	—
1899	Ebufuma	...	2	1	9	2	3,000	6	—
			51	61	948	346	176,565	659	£167 9 4

Corr.: Mr. Frank Huskisson, Sup., Box 1089, Johannesburg.

And I will sanctify My great name; and the nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. I the Lord have spoken it, and I shall do it.—  
EZEK. 36 : 23, 26.

## 23. THE FREE METHODIST CHURCH OF NORTH AMERICA, 1885.

Stations.	European Miss.	Women.	Native Helpers.	Members.	Proba- tioners.	Communi- cants.	Adherents.	Natives Regular In- struction.	Disci- ples.	Orphan Sust. during Year.	Scholars.
<b>PORTUGUESE EAST AFRICA.</b>											
1885 Inhambane	2	2	31	88	130	213	90	995	2,600	175	352
1897 Germiston	2	1	1	24	27	51	40	100	2,000	—	117
<b>NATAL.</b>											
1892 Fairview	4	5	6	110	87	177	125	800	1,000	12	200
1900 Htemba	—	2	6	55	33	93	200	550	600	2	87
1900 Edwaleni	1	2	4	10	16	26	50	125	700	1	15
<b>PONDOLAND.</b>											
1904 Emwadeni	2	1	3	13	7	33	15	150	600	—	20
Total	11	13	51	295	280	593	540	2,720	7,500	190	771

Corr.: Rev. J. P. Brodhead, Sup., Fairview, Umzumbi, Natal.

## 28. SOUTH AFRICAN COMPOUNDS AND INTERIOR MISSION, 1896.

Sunday Services, Johannesburg and vicinity :—

	Attendance.
Forty Compounds, Sunday audiences .. .. .	2,000
Ten hospitals visited .. .. .	300
Afternoon services .. .. .	600
Day and Night Schools .. .. .	500
Baptisms of adults since 1896 .. .. .	1,117
One Training School for Native evangelists, 20 white workers, 19 Native.	
Two Chinese Evangelists, Services for Chinese .. .. .	650
Open-air services for Chinese .. .. .	200
Chinese in schools .. .. .	130
Eight Stations in Natal, Sunday Services .. .. .	350
Day Schools .. .. .	100

One Station in Swaziland, Day Schools, with Evangelist and wife.

In Portuguese S.E. Africa, 12 Native Evangelists, with Schools.

*Izwi Lentoko*, paid subscribers .. .. . 250

*Africa's Golden Harvests* paid subscribers .. .. . 250

The *Leitho*, in Sesuto; the *Iitanga lase Natal*, Rev. J. L. Dube's paper; the *Isitunywa* in Zulu, published by the Lutheran Church in Natal, circulate in the compounds. A new paper, *Kuca ka Miso* in Shitswa, by the Methodist Episcopal Church at Inhambane.

A. W. BAKER, Hon. Director,  
Johannesburg.

## 18. THE SALVATION ARMY, 1883.

	Members.	Population reached.
<b>Cape Colony—</b>		
Ndabeni Location, Cape Town .. .. .	18	1,000
Indwe Location .. .. .	11	500
Tshoxa Settlement, King William's Town .. .. .	74	400
Ridsdel .. .. .	126	500
Egwaba .. .. .	16	300
Tsolo .. .. .	143	400
Emngcamgeni Settlement .. .. .	20	200
	<b>403</b>	<b>3,300</b>
<b>Natal and Zululand—</b>		
Lewis Settlement .. .. .	56	600
Catherine Booth Settlement .. .. .	90	1,500
Bath Settlement .. .. .	20	300
Hulletts .. .. .	42	500
Bramwell .. .. .	47	300
Florence Booth Settlement .. .. .	55	800
Kilbey Settlement .. .. .	22	1,000
Barkerville Location .. .. .	32	1,000
Estill Society .. .. .	29	300
N'kandhla Society .. .. .	55	500
Snyman's .. .. .	33	600
Cancele .. .. .	13	1,500
Durban .. .. .	60	700
	<b>564</b>	<b>9,300</b>
12 European Officers, 8 Native Officers .. .. .	<b>972</b>	<b>12,600</b>
<b>Rhodesia, Pearson Settlement, 13 Native Cadets in training.</b>		

### THE AFRICAN METHODIST EPISCOPALIAN CHURCH OF SOUTH AFRICA.

The African M.E.C. is the oldest coloured or negro organization in the world, having been established in 1793, and incorporated in 1796 under the laws of Pennsylvania. It has a lay membership of nearly 800,000, with churches in every State of the Union and the West Coast of Africa. In the General Conference of 1900, Right Rev. L. J. Coppin was appointed to South Africa as its first resident Bishop. Less than one month after his arrival, on March, 21, 1901, the Government of Cape Colony formally recognised the A.M.E. Church. The Right Rev. W. B. Derrick has now been appointed Bishop of South Africa, and his arrival is eagerly expected. The Rev. F. M. Gow is the recognised General Superintendent. Church members, over 9,000. Ministers and licentiates, 1,112.

Though the African M.E. Church has not yet been legitimated by any acknowledgment on the part of the Churches, this survey would not be complete without taking notice of a Mission Church with 9,000 members. Let the place given to it here lead to prayer that God may guide us in all wisdom and love to know and do His will.



TABLE OF RESULTS.

Missions.	Ordained Europeans.		Europeans.		European Helpers.		Ordained Natives.		Native Helpers.		Adult Baptists.		Members.		Communicants.		Adherents.		Scholars.		Native Contributions.		Home Contributions.	
	..	36	..	38	6	599	..	5,977	5,868	12,138	4,079	909	0	8,190	19,931	245	..	..	..	..	..	..	..	..
1. Moravians ..	15	78	47	109	117	464	..	81,798	..	6,007	4,370	12,546	18	9,000	18,692	11,673	..	..	..	..	..	..	..	..
2. London Missionary Society ..	30	51	87	138	..	164	..	30,497	16,941	78,306	12,365	9,073	0	19,931	12,365	8,635	17	..	..	..	..	..	..	..
3. Wesleyan ..	95	18	4	24	9	437	1,180	15,774	14,950	..	11,673	8,635	17	245	..	..	..	..	..	..	..	..	..	..
4. Scotch Presbyterian ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5. Dutch Reformed Church ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6. French ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7. Rhenish ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8. Berlin ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9. American Zulu ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10. Church of England ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11. Norwegian ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12. Hermannsburg ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13. Romunde ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14. Finnish ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15. Church of Norway ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16. Congregational Union ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
17. Church of Sweden ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18. Salvation Army ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19. Swedish Zulu ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20. East African Free Mission ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
21. South Africa General Mission ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22. Free Hanoverian ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23. Free Methodist Mission ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24. Baptist ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
25. Scandinavian Ind. Baptist ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
26. Hephzibah Faith Mission ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27. S.A.C.M. Association ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28. S.A. Compound Mission ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
29. Student Volunteer ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
30. Scandinavian Alliance ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
31. Brethren in Christ ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Totals ..	732	69	700	8,984	202	255,455	149,491	222,888	161,104	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

\* By inference and only in C.C.

## SPIRITUAL RESULTS.

To the value of Missions from the social, educational, industrial and moral standpoint, competent witnesses have given abundant evidence.

The Census has given us the number (See page 2 of cover) 786,000 as the total of coloured and native Christians; 339,000 coloured\* and 447,000 natives.

And in our table Missions give us their results. But the missionary enterprise is a spiritual one in its real aim and method, and spiritual results must be spiritually discerned, by the spiritual mind, in the light of God's Word.

These results will include, not only the native converts, and the native Churches, but also the Churches which have founded them, and the workers that have been engaged. I can do no more than throw out hints and suggestions.

*Let us look backward.* The aim of Missions is none other than the aim of Christ Jesus Himself, to seek and to save the lost, to give life from the dead. Has this result been obtained? Thank God, of thousands and thousands the missionaries have borne testimony to the mighty grace of God in changing a degraded Bushmen or a proud Kaffir into the humble and happy disciple of Jesus Christ.

Has this proved itself in the life and character? Thank God, it has done so abundantly. As in Christian Churches there are many with whom their profession is but a name, so here too. But all the greater is the worth of those whose consistent and devoted lives have proved that Christ is their Lord.

And what of the true mark of a real Christian, the testimony for Christ, to win others to Him? The thousands of unpaid workers in our Missions prove by their soul-winning whose they are (see Col. 5). Of the natives from the compounds some are said to be leavening Gazaland by their witness.

And what of the building up of a native Church? The American missionaries are no longer pastors of the native churches on their stations. They have appointed native pastors on each station, and act as supervisors. The Free Church in Kaffraria hesitates about joining the Presbyterian Church of S.A., just with this object of holding themselves more free to train the native pastors for their future work. And self-supporting and self-governing Churches are on the increase. The 200 ordained natives give hope for the future.

*2. Let us look forward.* What are the results of the century of Missions to the Home and the Colonial Church? Is the Church prepared for increased extension and aggressiveness? The Missionaries in the field are barely enough for keeping up the work that has been begun. In the British possessions there are four millions of

heathen, in Portuguese East Africa there are three-and-a-half millions. What is the result to be of what God has done for us?

What is the work that is to be done within the native Church, in educating the native Christians to an intelligent and personal use of God's Word, in all its fullness?

Will the Colonial European Churches be prepared to take their full share in the work of God's Kingdom?

*3. Let us look within.* Let us ask whether the results might not have been far more abundant and God-glorifying? God has in a mysterious way linked man to Himself, and holds Himself dependent for the measure of blessing on what man asks and is and does.

Look within, in the Home Churches. Has there been in them that intense life, that fervent prayer, that spirit of devotion that communicates itself through the missionary to the native Church?

Has there been in the ministers of the Home and the Colonial Churches, that enthusiasm that makes the spread of the Kingdom an essential element of the Christian life?

Have the missionaries, as they look within, not the consciousness that the lack of the joy and the power in the Home Church has had its effect upon them?

Let each believer who reads this, look within, and ask what his share is in the causes why God has withheld larger blessing, and the power of the Holy Spirit been so little manifested.

*4. And then let us look up.* From the King on the throne alone comes our help. When Christ said, "All power is given to Me," "Lo! I am with you always," He taught us to believe that *His Power and Presence maintained and experienced in daily life, through the immediate and continual working of the Holy Spirit*, is the one equipment with which we can go to preach the Gospel as the tidings of great joy.

The power secures the abiding sense of His Presence. His Presence secures the abiding experience of His power for all our work. In this our strength will be found for more prayerful, more spiritual, and more fruitful work.

We need to look up more, to praise and to pray, to confess and to believe, to surrender all, and to expect all.

Let our study of spiritual results, what has been, what might have been, what can be, lead us in deep humiliation, but in humble and joyful confidence, to wait for that blessed Spirit who is to be like a river of living water, flowing from us to the heathen of South Africa.

**"Believest thou? Thou shalt see greater things than these."**

\*The 339,000 Christians of the coloured or mixed races are still many of them unbaptized heathen throughout the Colony, but are counted as Christians as being adherents of some of the different Churches.

## THE EVANGELISTIC NOTE.

We all know the words that Peter spoke, "It is not fit that we should forsake the work of God and serve tables. . . . We will continue steadfastly in prayer and the ministry of the Word." He there announced the great principle that spiritual work needs undivided attention, and that to preach the Gospel means the continual dependence and fellowship in prayer with Him Whom we preach. Even so sacred a work as the care of the widows might become a hindrance to the preaching of Christ in the power of the Spirit. Paul expresses the same truth when he says, "Christ sent me not to baptize, but to preach the Gospel." Even the ordinance appointed by Christ Himself had to make way for the work that asked his whole heart and time, the preaching of the Cross as the power of God. If Peter and Paul both felt the need of such liberty to devote themselves exclusively to carrying the Gospel, what need has not every missionary to watch against everything that may keep him from his true vocation?

When Christ sent out His disciples, He said, "Go, preach the Gospel, tell the good tidings of great joy." The Evangelistic Note was to rule. He spoke of their being witnesses to Him; they were to tell of Him with the glow of a personal love, and of a deep experience of what they owed to Him. And we read "That they ceased not every day to teach and preach Jesus Christ." The men of Cyprus and Cyrene when they came to Antioch, spoke to the Greeks, "preaching the Lord Jesus." In the heart of perhaps most young men, when they give themselves to Mission work, there is the idea that they are going out to make Jesus Christ known to the heathen. Experience has too often disappointed them; with the service of tables, the charge of religious work and so much else, they have lost the fervour, and often the opportunity, of telling the heathen out of a full heart, of the power and the love of the Saviour.

There may have been many causes for this. Possibly in the course of their theological training, the simplicity of Gospel preaching was forgotten. It may be that in the Church with which they were connected, conversions were seldom witnessed, and the Cross of Christ had not the place it claims. When they came to the Mission Field ignorance of the language kept them from preaching, and they soon found that there was work enough to occupy them. There were native questions and Church questions, there was school work and there were material interests, all making large demands on time and strength, until, gradually and unconsciously, that joy in Christ Jesus, which loves to speak of Him, and seeks grace from God to speak of Him in power, is no longer felt. The Government and the public, the Church at home, and the natives themselves demand so much of the Missionary, that unless he takes his decision to say with Peter, "It is not fit," and with Paul, "Christ sent me to preach," it will not be possible, in preaching and in intercourse to stand fast and be always ready to witness for Jesus.

A few years ago there appeared in *The Student Movement* a letter speaking of the purpose of the creation of Mission Colleges being, the personal influence which the teachers would be able to gain over their pupils. The writer then says: "Yet I have it on the authority of four of the largest Indian Mission Colleges, that their time is so fully taken up with lecturing that they have neither time nor spirit for personal intercourse with their students. Five or six hours a day, with several more in preparation, in an Indian climate, leave a man exhausted, with neither time nor energy for that intensest of all work, individual dealing with a man about his soul."

The Evangelistic Note is meant in Scripture to be the keynote of every Mission to the heathen. If that note is to be maintained, it means close companionship with Jesus Christ in holy living, in self-sacrifice, in loving service. It means the burning desire to lead men to Christ, and some measure of that passion for souls which moved Him to die for them. It means such a life of fellowship with Him as shall make it a joy to tell of His love, and to give witness to His saving power. It is a heart under the full control of the Holy Spirit, that will have grace to sound the note clear and strong. The one secret of the power with which the early Christians testified with such power of Christ was—in the power of His Spirit. He was ever with them and in them.

Every minister has not the Evangelistic gift in the same measure. But every one has something of it and may stir it up. Every Mission has some men in whom it is stronger than others. Amid all the burden and care that surrounds us, every Mission can have its special times, when all can combine in prayer, in setting aside other things, in inviting the Church to special effort, and in seeking to bring those who have apparently heard in vain, under the influence of the faith and love that have been stirred in waiting on God.

Dr. Stewart says of the Moravians: "They have found the simple testimony of the sufferings and death of Christ, told by a Missionary possessed of a sense of His love, has been the most effective and certain means of converting the heathen. If this be so, it seems to point to the philosophy of a Missionary revival, and to the true and natural means of a great expansion of Missionary force in all the Churches." Let us not pass these words hastily over, but as we think of the need of a Missionary revival, let it become to us a settled thing that we have indeed here, the simple and natural means by which that great expansion of Missionary force for which all are longing can really come to us.

A Missionary is above everything, a soul-winner. The gift of soul-winning, like every other gift, grows and keeps fresh in the use. One of the things that helps to stir the gift, is the reading of some story in which the saving power of Christ, is seen. A book, like "Down in Water Street" wakens deep echoes in the heart of everyone who strives after the art of soul-winning. A simple book like, "God's Way of Soul Saving," by Thomas Hogben, rouses to hope and encouragement. In our prayer for God's blessing on our Missions, and for the revival that the Holy Spirit brings, let us not forget this too, that our beloved Missionaries may have grace so to live and so to speak that many may be saved.

## EDUCATION IN THE MISSION FIELD.

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1. "Education is one of the most powerful weapons God has placed in the hands of His Church for the advancement of His Kingdom. It should be recognized as one of the chief instruments of direct aggressive work."—Dr. R. W. THOMPSON.

2. "We want men filled with the idea that the mission school is the means of leading the boys and girls to know Christ in the most susceptible years of their life."

3. "There is no sphere of work which promises higher results to the man who is capable of reaching these higher results; there is no sphere of work which demands greater spiritual earnestness, and quickness and sensitiveness. But the spirit of the mission teachers depends upon the spirit of the Churches which sent them out."

4. "There is a danger from the presence of the demand connected with Government education which is all in the direction of secular knowledge, and the squeezing of the religious teaching into the smallest compass possible."

5. "We need to press forward our schools, but we need to take care that our Missionary teachers are not merely educationalists, but the men most filled with the Spirit of Christ, and the ardour of evangelisation. The Mission School must ever be sacred as the nursery of the Church."

6. "The Missionary Societies ought to send out educationalists thoroughly well qualified for their work, but the educational missionary should be *from the spiritual side*, the strongest, the most devoted, the most enthusiastic member of the whole mission."—Dr. R. W. THOMPSON.

7. "If our missionary schools are to be successful in the highest degree, they need not only to be staffed by normally trained and qualified teachers, but by men and women of Christian character."

8. "The primary school teachers need to be normally trained in order to maintain a thoroughly efficient school; and to that end a qualified teacher should be appointed from the very first. The plan of placing the village schools under one head, fully carried out in the Tinnevely Mission, has the advantage of securing continuity in the work."

9. "The training school is the heart from which the blood goes out for the whole body of the Church. As the work of a Church goes on, Missionaries are forced, if they would have their Church strong and independent, to put their strength into a training institution."

10. "If we want our native Christians to be leaders of the people, we must give them the best education they are capable of."

11. "The solution of the problem of educational improvement in mission-schools lies in the *native trained teachers*. And the solution of the problem of training the native teachers lies in the missionary trained to train teachers. Nothing but careful, long-continued training will give them the right sense of the nobility and the importance of their work, of their being truly fellow workers with the missionary and the Lord Jesus. Set before them the highest aim, the moulding of the life and character of their people, and train them to love, to understand, to do the work."

12. Let it be our continual aim and our fervent prayer that the school may be as directly evangelistic as any part of our work, and as definitely spiritual too, in training these thousands of pupils into a true, humble, holy Christian life. "Education has been defined as life from the living, through the living, to the living." How noble the calling of the Missionary, who, as he receives life from above, and passes it on to the teachers, imbues them with his spirit, to carry it to the living souls in the school. May, in our training and teaching, the joy of Christ's presence and love be the inspiring, the constraining, the overmastering power. Our God grant it!

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The most of these sentences were taken from "Students and the Missionary Problem," Report of Inter. Stud. Miss. Conf. London, 1900, and embodied in "Instructions to D. R. Missionaries in Nyasaland."



## A MISSIONARY MINISTRY.

At the Ecumenical Conference held in New York in 1900, great stress was laid upon the thought that the increase of Missionary zeal and power in the Church largely depended on the ministers. It was felt that if there were to be any hope of bringing the Gospel to every creature, the Church must be roused to a far deeper devotion and enthusiasm for Christ's Kingdom than is at present the case. And in response to the question how this was to be brought about, it was said that the spirit of the ministry constituted the greatest hindrance. While many preachers count themselves Mission friends, and occasionally preach on the coming of the Kingdom, the Missionary idea has not such possession of them, as to communicate its light and fire to the Churches. As one has since that time summed up the whole argument: "The weak spot in Missions to-day, is the pulpit."

When Jesus Christ left the heavens, and came to die upon earth, He was possessed by the one thought, the establishment of the Kingdom of God upon earth through the salvation of men. When He left this world He committed to His Disciples this thought of the Kingdom, and sent upon each of them the tongue of fire, that they might at once speak in His name. The Apostles and many of the first Christians proved that they understood that the Church exists for this one object, and that it had become the one controlling object of their own life. As an ambassador represents a king and guards his honour and the interests of the Kingdom, so the minister is an ambassador for Christ, and may never for a moment lose sight of the interests of the Kingdom. With all his work for individual men, he may never rest there content. Every Christian must be taught to know his calling, to remember the words: "The Gospel to every creature." Much more must the minister, who holds his commission to preach under these words, be so controlled and inspired by them, that his Church may become a training-school for men and women, whose hearts, in deep interest and sympathy, in liberality, in personal effort, in continual intercession, go out to all on whom Christ has set His heart.

No one will more gladly admit that the ministry needs a new baptism of the Spirit to enable it to fulfil its vocation, than just the minister who has been doing his utmost in this matter. It is by the Holy Spirit, the Spirit of Wisdom and Revelation, that the minister can get the vision which can enable him to feel deeply and to speak boldly. The vision he needs is threefold.

A vision of the King upon His throne. To see the crucified One who loved men so that He gave his life to save them; to see the King with all power at His command, ready to reveal His power through His servants; to see the glory and majesty of that Kingdom in which even now God is all in all—it is this that fills the heart with a divine enthusiasm, and makes a man give up all a willing sacrifice, to live and labour for it.

And then in the light of this vision comes another: the sight of a world in all its terrible need. How often the truth about the heathen is set before us, and yet we have no power to realise it. It is because the light of Christ is not shining upon it, clear and bright. But, in that light, hearts become possessed with a passion for souls sunk in sin, with a power to believe in their deliverance, and a willingness to labour for it.

And then still another vision: the link between the King of Glory and a sin-stricken world. The heart begins to understand how Christ calls His Church to the fellowship of His life and glory with the one view of making her partaker, too, in the fellowship of His sacrifice and His service in saving the lost. The minister who will tarry long enough in Christ's presence, and let His light surround him, will be constrained to preach, as never before, the great crusade of redeeming love—the privilege, and the power, and the sure victory of the cross, making known to those for whom the Lord has died, and whom He committed to the care of His Church to make each one of them acquainted with the wonderful secret of His love.

Thank God, it need not always be so, that the ministry is the weak spot in Missions. The Holy Spirit can rouse men to speak with a divine earnestness and passion, with a divine power of faith and love that will communicate itself to the hearers. As we pray for Revival, let us tell God what we ask—the Holy Spirit coming upon our ministers, that they may take their places as the leaders of the Lord's hosts, and rouse the faithful in the footsteps of Christ Jesus to make everything subordinate to His Kingdom.

I cannot too earnestly press upon my ministerial brethren to read and carefully study Mr. Mott's book, "The Pastor and Modern Missions." Many a one will confess that he has never realized his obligation to educate and to train his people for the evangelization of the world as it is Christ's will and command that he should do. He will see that there is nothing that ought to be so stimulating to the spiritual life, nothing that will arouse the believer to the privilege of giving his life to make known Christ to his fellowmen, as the knowledge of his high calling to offer himself for Christ to bless the world through him. True missionary preaching will be found to be true spiritual teaching, a blessing to believers, and through them to the world.

## A MISSIONARY CHURCH.

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This little book is meant not only for missionaries, but as much for the ministers and members of the churches of this land. Instead of leaving Mission work to be done by the Churches of distant lands, we ought to feel a special duty resting upon us to care for the heathen among whom God has placed us as lights in the world. There is no question that concerns the spiritual welfare of the Churches of South Africa so closely as that which deals with the awakening of Christians to a spiritual interest in Missions, to prayer for them, and to effort by finding men and money, to take part in the work. It is only as the attachment to Christ our King, and the enthusiasm for His Kingdom, inspires Christian men and women that there can be joy and power in our religion.

An ethical writer has said: "What we now need to discover in the social realm is the moral equivalent of war; something heroic that will speak to men universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible." We know that there is nothing that can create such intense enthusiasm as war, appealing as it does to some of the noblest faculties of our nature. The loyalty to a king or country; the love of liberty and the hatred of oppression; the inspiration that comes from the consciousness of sharing in the strength of a great army; the heroism and daring and self-sacrifice it calls forth, the victory, and the peace to which men look forward—all this makes an appeal to men that appears to be irresistible. Has Christianity no equivalent to offer to satisfy these instincts of man's nature?

It has indeed. The enthusiasm of the Kingdom, where the life of the Holy Spirit is known in truth, can awaken all our highest powers. The loyalty of a personal devotion to Christ our King; the love that seeks liberty for the captive and the overthrow of the powers of darkness; the inspiration that knows itself to be one of a great and conquering army; the heroism that counts no sacrifice too great; the confident assurance of final and perfect victory—all these sentiments may be the portion of a Church that wholly gives itself to Christ and His service.

We are told of the early Christians that they did far more, in proportion to their number, than even the Church of our day with all its organisation can accomplish for Christ's Kingdom. We are told that the heathen were struck by the strange fact that every new convert was ready to take part in the propagation of the truth, and in bearing testimony to Christ as King. The spirit of Pentecost burned within them; Christ Jesus and the heavenly life was such a reality and a joy that they could not but speak of it; religion was to them everything. It was this that made men, who had no special commission or ordination from a Church, such powerful witnesses to Christ and His salvation. This is the one thing the Church of our day needs, men and women in whom, through the power of the Holy Spirit, Jesus Christ lives, and through whom He does His saving work. All the complaints of the lack of labourers, of the lack of money, of the lack of prayer, have their root in this, that men are content with a Christ who can save themselves, and do not know that He gave Himself for them and died for them that He might have them for Himself to live only to carry out the work of His saving love to those for whom He shed His blood.

For this the Church needs the renewal of the power of the Holy Ghost in the hearts and lives of her members, that every believer may become conscious of his blessed calling. Christ Jesus came to this world, and lived here, and died, with this only object in view—doing the will of God in the salvation of men. When He left this earth He entrusted to His Church the work He had Himself done upon earth, as the one object of her existence, and gave her His own Holy Spirit to be her joy and strength in doing that work. And what He committed to His Church as His body, He commits to every member, every believer—the duty of witnessing for Him, and seeking to bring men to His knowledge. It is for this that each one receives the gift of the Holy Ghost; and it is in doing this that the power and the joy of the Holy Ghost can be experienced. Oh, that God would visit His Church throughout the world with this Spirit of Pentecost, this power to testify of Christ!

May I ask of every Christian who has read this little book thus far, to think of what a change may be wrought in his own congregation? Let everyone pray earnestly and strive diligently to cultivate the enthusiasm of the Kingdom. Take part in the prayer meeting, or begin a new prayer meeting. Read Mission books that will increase your knowledge of what is being done, and deepen your interest; lend them to others, and speak together about the work of the Kingdom. Tell your minister that he can count upon you; encourage him to preach and to pray for the Kingdom as the one chief object for which the Church, and every congregation, and each believer exists.

Above all, pray earnestly, humbly, believingly for the coming of the Kingdom here in South Africa. That alone will bring true blessing and happiness to men, and glory to God.

## CALL TO PRAYER.

The great Missionary Revival 100 years ago was entirely the fruit of prayer. In 1744, two years after the Cambuslang Revival a number of ministers united for two years, in a "Concert to promote more abundant application to a duty which is perpetually binding—prayer that our God's Kingdom may come, joined with praises, to be offered weekly on Saturday evening, and Sunday morning." Of Whitfield we read, too, that through his efforts, special hours of prayer for the outpouring of the Spirit of God upon all Christians and "upon the whole inhabited earth," were observed. In 1746 a memorial was sent inviting all Christians in North America to enter into the Concert for the next seven years. Jonathan Edwards read it and wrote his work: "Humble Attempt to promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion." This again was read by William Carey. In 1784 a motion was made in the Northamptonshire Association of Baptist ministers to which Carey belonged, respecting meetings for prayer, "to bewail the low estate of religion, and earnestly implore a revival of our Churches and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of His Holy Spirit which alone can produce the blessed effect." Ryland drew up a plan in which the words occur "solemnly exhorting the churches to engage heartily and perseveringly in prayer to God on the first Monday of every month. At the same time remember, we trust you will not confine your requests to your own societies, or to our own immediate connection; let the whole interest of the Redeemer be affectionately remembered, *and the spread of the gospel to the most distant parts of the habitable globe, be the object of your most fervent requests.*"

It was in such an atmosphere of prayer that our modern Missions were commenced. Prayer is the one link by which power from heaven can be secured for work on earth. Think of Pentecost. Ten days of united and unceasing prayer and supplication brought the mighty power which made men of all languages listen and believe. In Cæsarea it was where Cornelius, "praying always," and Peter praying on the housetop at Joppa, met, that the Spirit was poured down upon the heathen. At Antioch it was to a company of men praying and fasting and serving God, that the command came from the Holy Ghost, to set Saul and Barnabas apart for their mission work. Paul, the great missionary to the Gentiles continually urged the Churches to "strive together with him in their prayers to God for him;" "to continue in prayer and watch in Him" "the same with thanksgiving, praying also or him;" "with all prayer and supplication, praying at all seasons in the Spirit and watching thereunto in all perseverance and supplication for all the saints, and on his behalf that utterance might be given him." (Rom. 5 : 30., Col. 4 : 2., Eph. 6 : 18). And he reveals the secret of his missionary life in the words he uses so often, "praying without ceasing," "day and night exceedingly." The missionary, and mission work, and all missionary revival are inseparably connected with much secret, as well as a united, continual prayer.

Prayer is the life of Missions. A tree grows all its life in the strength that it derived from the seed from which it sprang. Continual, believing prayer is the secret of vitality and fruitfulness in mission work. The God of Missions is the God of prayer; the work of Missions is above everything a work of prayer.

In his "Dawn in the Dark Continent." Dr. Stewart has a chapter on the Slow Progress of Missions. He raises the solemn question, "whether the Christianity we

are sending from land to land is not loaded with some fatal disparagement, such as forbids its wide expansion?" He asks each reader to come to his own conclusion, but suggests on the same page what contains the solution of the whole secret. "Rightly enough we say to the Missionary—spiritual work requires a spiritual man. The Church itself may need reminding that—*spiritual enterprises require spiritual conditions of the very highest force*, and while the latter are wanting, the success desired may also be wanting."

The "spiritual condition in full force" is nothing less than the Holy Spirit. This is from God's side. From our side it is prayer. There is but one way, the sure and only way, for our receiving this equipment of power, that of humble, persevering, believing prayer: The Spirit breathes prayer. God sends the Spirit, and works through the Spirit, in answer to prayer. The Spirit breathes more prayer until the man becomes a Spirit-filled man. How terrible it would be to find that, in compassing sea and land to make Christians, we carried with us the fatal disparagement, "of neglecting the only source of true power, the prayer for the Holy Spirit's Presence."

In a previous chapter on "The Missionary Situation," Dr. Stewart says: "The religious life of the early Christians seems to have possessed some vitality or concentrated spiritual power that helped to spread Christianity, possibly because they believed intensely what they knew. Whatever it was, those Christians were successful as unofficial missionaries." And later on (p. 321) he again returns to the power of primitive Christianity, and says:—"Its force and expansive power depended at first, *as it depends still on its internal condition*, that is on its spiritual life." This can be nothing but the power of the Holy Ghost, as the element of a normal Christian life, giving its witness by word and life, to Jesus Christ in every-thing.

It was because men lived in the joy of the Holy Ghost, wholly possessed by Christ and what He was to them and in them as the Saviour from sin and the Lord of their life, that they were able to live and to testify with that indefinable something, that vitality or concentrated spiritual power that helped to spread Christianity so wonderfully, and made those Christians so successful as unofficial missionaries.

When we hear of the lack of liberality on the part of the Churches, of the lack of fervent, persevering prayer, of the lack of enthusiasm on the part of ministers to rouse the church to understand that the object of its existence is the spread of the Kingdom, and to lead believers to act accordingly, we cannot but see that the New Testament ideal of the Christian life is not the ideal of the modern Church. No wonder then that, if the expansive power of Christianity depends on the internal condition of the Church, on its spiritual life, that its efforts are feeble and bear little fruit. Missionaries are but the representatives of the life of the Church at home, and as a rule only impart what they have received; it is when the power of the Holy Spirit, as the normal condition of the believer is sought and found in the Home Churches, that we can expect any large measure of increase in the progress of our missions.

God has taught us, in the history of the missionary revival, that it was as the answer to half a century of prayer for the outpouring of His Spirit, that the awakening came. God calls us now again to unite in fervent and unceasing prayer for the power of His Spirit in the home Churches, if our Missionary enterprise is to be carried on under spiritual conditions of the highest force. There are many who



speak of and pray for revival, who only think of the conversion of the unconverted, whether heathen or Christian. God's thoughts are higher than our thoughts. God will not give to an unspiritual Church large outpourings of the Spirit in heathendom lest we count His blessing as a proof that He is satisfied, and that we may be so too, with the low standard of our spiritual life.

God offers abundant blessing to the Church whose members seek so to live in the power of the Holy Ghost, that they may have the power and the joy and the faith of a life of close communion with God, as the first condition of effectual prayer. We must understand, that our prayer for revival in our churches and in our mission field, in our ministers and missionaries, in our older Christians, in our newer converts, must mean nothing less than this: "Lord, here am I, at Thy disposal; I seek from Thee that full New Testament life which Thy Word reveals, and the provision of Thy grace makes possible. I yield myself to the entire control of Thy blessed Spirit, and depend most confidently on Thee to give me this blessing."

Our one need in the Church and in the Mission field is the power of the Holy Spirit. Our one hope is a prayer-hearing God. In the faith of this, our one resource is, prayer, prayer, prayer. And alas, what a lack there is of the spirit of prayer, of the power of prayer, of delight in prayer. This lack of prayer is the great index of a lack in the spiritual life. To speak to a father, to walk with him, to work for him, is a joy and a delight to the healthy child; it is a burden and an impossibility in the feebleness of disease, however willing the child may be. To the healthy spiritual life, prayer, as intercourse with a loving Father, is joy and strength. The lack of prayer is the proof that our spiritual life is diseased and feeble. Prayer is the test of the health of our spiritual life and its power to bring forth fruit.

What a call to prayer! Prayer for the churches at Home, many of whose members so little realise what the object is for which the Church exists, and the mark of being well-pleasing to God. Prayer for the ministers, who are to rouse and lead the people to rejoice in the glory of the Kingdom, and the privilege of labouring and praying for it. Prayer for the missionaries, who depend on our aid and suffer for it when we are unfaithful. Prayer for all our mission work and mission Churches, that like by the power of the Holy Spirit they may be lifted into the power of a new life, and the first Christians be ready to testify everywhere to what Christ has done for them.

In the "Call to Prayer," of which mention is made in the first paragraph, you noticed the proposal for Weekly Concert for prayer, on the Saturday evening and Sunday morning. It has been suggested that we might carry out the proposal here in connection with united supplication for all the Churches and all the work of Christ in South Africa, in continuation of the prayer that brought the modern missionary revival, of the continual prayer that brought Pentecost and the Power of the Holy Ghost. Let us all meet each other, at least thus once a week, in prayer for the power of God's Spirit on this land.

May Christ the Great Intercessor, at Whose request the Holy Spirit was sent, teach us to pray. Oh! the blessedness of asking the Father in childlike confidence, in the name of Jesus. Oh! the privilege of being made one of His Privy Council, to whom He entrusts His plan, and at whose urgent petition He does what he asks. Oh! the blessed certainty of the word: "How much more shall your Heavenly Father give the Holy Spirit to those that ask Him!"

Brethren! let us pray in the Spirit of faith, and joy, and love. "Continue in one accord." "God, our own God will bless us and all the ends of the earth shall fear Him."

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must be sought and enjoyed for His own sake, and not for the accompanying power or halo. How often we miss true and constant union because we only seek it for the needs of our service. When the Sabbath comes round, in the special services we dread our helplessness, and for our work's sake seek His holy fellowship. Yet, for true abiding, God must be sought for personal need. If we would find Him, we shall seek Him not as ministers for our work, but as sinners for our own sake. "I have known men," says Godwin, "who came to God for nothing but just to come to Him; they so loved Him that they scorned to soil Him or themselves with any other errand than just purely to be alone with Him in His presence."

Let us, at present, forget that there is a great responsibility of work that makes a special claim on our fellowship with God, for our public life

## OWN SPIRITUAL LIFE.

must first be prefaced by a private life with God. And here I find the most solemn danger that is always about us in these strenuous days. We think there are so many public duties to be performed that our private service with God has no time or place. Yet, as some one has truly remarked, "an hour's work with a man in communion with God tells more than ten from one who stands alone."

There are many who find not more abundant life, but death, here at the very front. The C.M.S., with great candour, has said to its missionaries that the conscientious industry of Christian missionaries is not denied, but that assertions are made in various quarters that the higher spiritual tone, the strong devotion which makes self-sacrifice easy, and which manifests to all around that the missionary is absorbed by the love of his Lord and to do his work for the Lord's sake; that these are not always so evident as might have been looked for.

There is no possibility of our denying it. We know that we live strenuously. In what direction? What is our first work, in precedence, in importance? Is it the seeking of God, or the public service, which is clamant without?

The C.M.S., in their regulations, say: "Let one or two hours daily be given to private communion with God and prayer and reading Scripture. Let it be actual communion—converse with God in solitude, real pouring out of the heart before Him, real reception from His fulness."

If, in our zeal for His Kingdom, we give the King no time to come to us and reveal Himself, we forget that He controls, and that all the glory is to be His. If we have no time to wait for the revealing of His will to us, we shall outrun our duties, and be guilty of presumptuous sin. The anxieties are too great, but we should give Him time to let His peace float over us. The enemies are many, but we should not be so ever facing them that we cannot look at the Captain by our side. We shall utterly fail if bustle allow us the feeling of loneliness. We shall gloriously triumph, if faith and waiting on God give us the certainty of His alliance with us.

DONALD FRASER.

I avail myself of this note to express my regret that I have in vain tried to obtain any information as to The Friends' Mission in Natal, the M.E. Mission at Old Umtali, and the Am. Meth. Mission at New Umtali.

For all errors and omissions I have to beg the reader's pardon. All corrections will be gratefully received.



# **The Gospel of the Kingdom.**

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Jesus, speaking of the things concerning the Kingdom of God.—Acts 1:3.

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## **The Power of the Spirit.**

Wait for the promise of the Father.  
Ye shall be baptized with the Holy Ghost.  
Ye shall receive power.

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## **The Personal Witness to Christ.**

Ye shall be my witnesses.

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## **The World-wide Purpose.**

Unto the uttermost parts of the earth.

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## **Christ upon the Throne.**

As they were looking, He was taken up.

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## **The Footstool of the Throne.**

These all continued with one accord steadfastly in prayer.

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## **The Kingdom of God come in Power.**

Mark 9:1.

And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance.

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## **The Kingdom, not in Word, but in Power.**

1 Cor. 4:21.

There were added unto them in that day about three thousand souls . . . and the Lord added to them day by day those that were being saved.

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## **From Jerusalem to Rome.**

Paul, preaching the Kingdom of God and teaching the things concerning the Lord Jesus Christ.—Acts 28:31.

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## **The Kingdom of God is within you.**